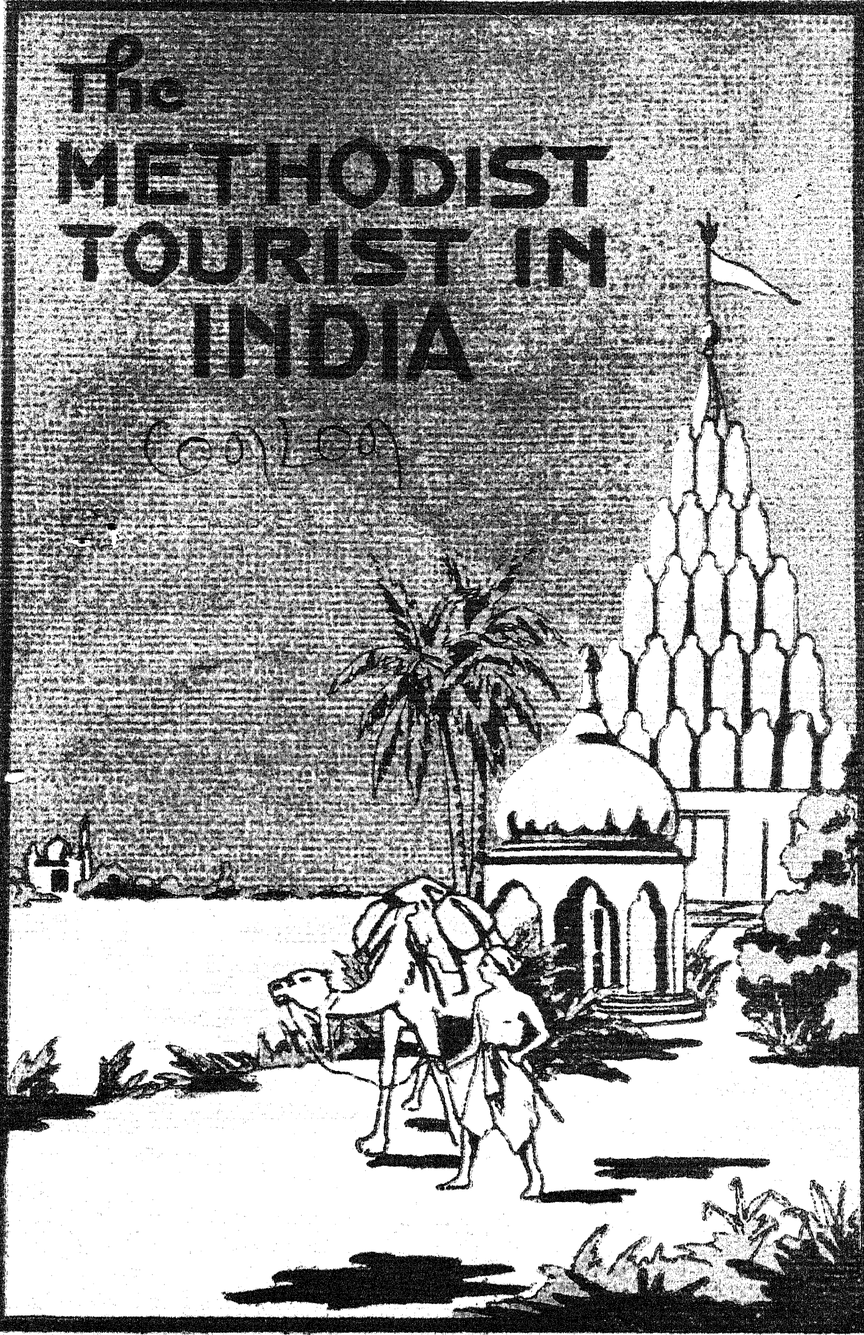
The METHODIST TOURIST IN INDIA



THE
METHODIST TOURIST IN INDIA

Sketches of the Cities Tourists Visit with Descriptive Matter on Religious and Educational Institutions Maintained in those Cities by the Methodist Episcopal Church.

Published by

WORLD SERVICE COUNCIL

METHODIST EPISCOPAL CHURCH
OF SOUTHERN ASIA

3, Middleton Street, Calcutta

1926

PASSAGE TO INDIA

Passage to India !
Lo, soul, seest thou not God's purpose from the first?
The earth to be spann'd, connected by network,
The races, neighbours, to marry and be given in marriage,
The oceans to be cross'd, the distant brought near,
The lands to be welded together.

A worship I sing,
You captains, voyagers, explorers, yours,
You engineers, you architects, machinists, yours,
You not for trade or transportation only,
But in God's name, and for thy sake O soul.

—Walt Whitman.

To the Traveller.

The purpose of this book is two-fold: To bring you into touch with the work of the Methodist Episcopal Church in the leading cities of India and Burma, and to furnish you with personal contacts through which you can acquire a sympathetic understanding of the Indian people.

An increasing number of travellers are passing through India each year, and requests from Church members have called forth this book. You who have given of your money and your prayers for the carrying on of the foreign missionary enterprise are now given an opportunity to view the work that you have made possible, and to come into first hand contact with the missionaries who are discharging your trust. We regret that this survey does not include the work of all Christian denominations. This book on Indian Methodism is presented with the hope that it may be the forerunner of a co-operative effort, Christian-wide in scope.

If you are an average human being, you came to India to see the old Moghul Palaces, the Hindu Temples, and the Taj Mahal,—not to visit the missionaries. And in that you were right,—provided you did not intend to take India seriously. But if you are genuinely interested in understanding and appreciating the strange people of this ancient land, you will find no better source of information than the missionaries. The following is a quotation from a recent issue of *The Christian Century* which bears out this statement:—

"The missionaries have the open sesame to the most rewarding contacts, and more information of a reliable nature can be secured from them, as a rule, than from any other source. For purely selfish reasons the traveller ought to cultivate the acquaintance of the men and women who represent on non-Christian soil the forces at home. Generally the missionary has the most authentic knowledge of the lands and the people of whom the traveller would be glad to learn. He has paid the price of close and continued contact with them, and knows them far more intimately and authentically than can the consular and commercial members of the community who tarry for a time and pass on."

The missionary's responsibilities are numerous, and the demands upon his time many, but he welcomes the traveller who loves India and who is interested in her people. Let this book welcome all such to India's shores and be useful in opening doors of sympathetic friendship and understanding.

WALTER MUELLER, *Editor*.

WORLD SERVICE COUNCIL,
CALCUTTA, INDIA.

Acknowledgment.

The Editor gratefully acknowledges his indebtedness to the following people for their invaluable assistance in loaning photographs and in writing descriptions of the cities listed:—

BOMBAY	*Frederick Wood.*
RANGOON	*B. M. Jones.*
CALCUTTA and DARJEELING	*G. Schanslin and Miss C. J. Stahl.*
BENARES VICINITY	*F. M. Perrill.*
CAWNPORE	*F. M. Wilson.*
LUCKNOW	*E. M. Moffatt.*
DELHI	*Mrs. Julia Norton Clemes.*
MUTTRA, BRINDABAN	*R. Clancy, G. A. Odgers, Miss E. Porter.*
BAREILLY	*J. N. West and James Devadasan.*
LAHORE	*Mrs. Cornelia M. Paustian.*
BARODA	*John Lampard.*
JUBBULPORE	*C. F. H. Guse.*
MADRAS	*J. J. Kingham.*
BANGALORE	*H. F. Hilmer.*

CONTENTS.

Bombay



IF the approach to Bombay is by sea in daytime, the palm groves skirting the coast present a scene at once beautiful and tropical. As the steamer breaks through the tropical mist and city smoke in the early morning, there bursts into view a horizon of stately towers and domes, interspersed with the tall chimneys of factories. If, on the other hand, one enters Bombay by train, he rushes through growing, thriving suburbs, past the sombre walls of a hundred factories and countless workshops, catching hurried glimpses of the great "chawls" or government tenement houses, and his train comes to a stop in the magnificent Victoria Terminus.

Bombay has a beautiful harbour, and it has been thought that the name is a corruption of the Portuguese "Bom Bahia" or beautiful bay. The city is named, however, after its oldest patron goddess, "Moomba," whose temple, called Moombadeva, is situated in the heart of present-day Bombay. The Indian people do not call the city "Bombay," but Moombai. In 1661 the site was given to King Charles II by the King of Portugal as part of the dowry of his daughter. Charles considered it so valueless that he rented it to the East India Company for £10 a year.

Less than a century ago Bombay consisted of seven islands, with a population of only a few thousand, mostly native fishermen and agriculturists. To-day all the intervening channels and lagoons have been filled up, and the city is rapidly extending its borders. Large tracts have even been taken from the sea, as can be seen in the great Back Bay Reclamation Scheme. The population is nearly one and a quarter million (exclusive of the suburbs), and the city is the

second largest cotton port in the world, only exceeded by New Orleans. As one drives along the broad streets of the "Fort" or business section, lined with splendid hotels, office buildings, Government headquarters, and stores, an impression is gained of the wealth and progressiveness of the city. The Indian section, embracing over 95 per cent. of the population, is found north of the Crawford market. Its narrow, crooked, crowded streets throb with a heterogeneous crowd attracted from all parts of the world.

A spot of great interest is the Hanging Garden of Malabar Hill, from which a splendid view of the city and harbour is obtained,—a scene that competes with Naples Bay for splendour. The Parsee Towers of Silence, the Hindu Burning Ghat, and the Caves of Elephanta are other points of interest. The caves are on an island six miles across the harbour, and can be reached by motor launch. They are five in number and the carvings date from the eighth century. The largest is 130 feet square with enormous figures carved out of the solid rock representing the principal Hindu deities and mythological characters.

Methodism in Bombay

Our Methodist Episcopal Church organization dates from the visit of William Taylor in 1872, then known as "California Taylor,"—



Photo by F. Wood.

Centenary Methodist Church, Bombay.

later, Bishop of Africa. We have two English churches,—**Bowen Memorial Church** on the Apollo Bunder, near the Taj Mahal Hotel, named for the sainted George Bowen, colleague of Taylor; and **Taylor Memorial Church** on Clare Road, Byculla, near Byculla Bridge, named for William Taylor. On Frere Road, outside Victoria Dock, is our **Seamen's** Rest and Mission to Sailors.

Centenary Church on Grant Road, corner of Balaram Street, is one of the fruits of the Centenary Movement, and is the present headquarters of our Indian work. Here the Gujarati, Marathi, and Hindustani congregations meet. Our Kanarese congregation worships in the Taylor Memorial Church pending the completion of the new **Church Institute**, now in process of erection on Sankli Street, Byculla, behind Taylor Memorial.



Photo by F. Wood.
Bowen Church, Bombay.

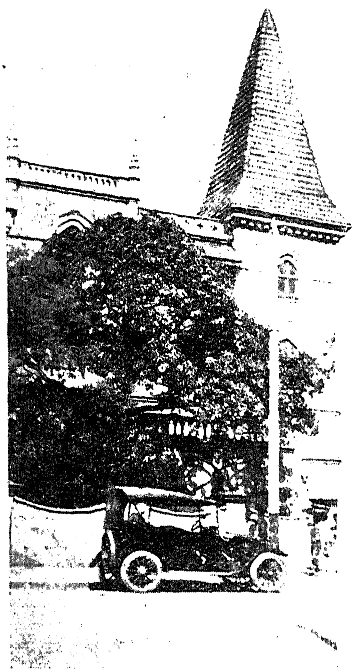


Photo by F. Wood.
Taylor Church, Bombay.

At the corner of Souter Street and Club Back Road, Byculla, is the headquarters of the Woman's Foreign Missionary Society. Nearby is a girls' hostel, and the **Agrepada Girls' Day School**. Scattered through the city are various other day schools.

The Methodist Christian community is the second largest protestant community in Bombay, 1263, and our properties are valued at $302,200. The amount raised locally for self-support is $39,333 annually.

Rangoon



THE third port of the Indian Empire, Rangoon is rapidly overtaking its competitors in population and volume of business. Nearly 600,000 passengers entered and left the port during the year 1923-24 and the seaborne trade for that year amounted to just under five million tons. An average of 2½ million tons of rice is exported annually. Teak timber and petroleum products are next in importance. It is the only large city of the Orient all of whose streets are broad and well kept and laid out regularly at right angles.

There is probably not a more cosmopolitan population to be found anywhere. Three-fourths of the total 360,000 are Indian and Chinese immigrants. In the area connected with the American Consulate in Rangoon there are more Americans than in any other consular area in the East, due to the presence of a considerable number of missionaries and of American drillers in the oil fields.

The show places of the city are the great Shwe Dagon (Golden Pagoda), which Kipling described as the "winking wonder," the Royal Lakes Park, and the working elephants employed in the timber yards. Tourists are frequently much interested in the ruby and silk bazaars, and to those who stay long enough the greatest interest lies in the Burmese people themselves,—colourful, happy, pleasure-loving, "the Irish of the East."

Epworth Memorial Church,

Cor. Fraser and Lewis Streets, Parsonage at 2, Lancaster Road. Organized in 1879 among the Anglo-Indian and domiciled European community, it also initiated the work among the Indian immigrants.

It has a membership of 260 and has supported its own American pastor from the beginning. He also serves as Chaplain to the Wesleyans in the local garrison.

Tamil Methodist Church

Membership numbers over two hundred. Services are held in Epworth Church. A Hindustani worker is employed and also holds services in this church.

Burmese Methodist Church,

27, Creek Street

Membership 130. It is closely related to the work of the two high schools.

Chinese Methodist Church,

61, Canal Street

There are two distinct organizations, one of Cantonese and one of Hokien. There are 51 members of the former and 205 of the latter. The churches occupy the ground floor of the Edith Jackson Fisher Memorial building for the construction of which they are contributing Rs. 20,000.

The High School for Burmese Boys,

34-36, Creek Street

Enrols over one thousand boys of whom 125 are residing in the hostel. There are from thirty-five to forty native teachers under an American superintendent. The hostel is self-supporting. Upwards of 200 of the students are Chinese.



World Service Photo.

An American teacher and her Chinese kiddies, Rangoon.

The High School for Burmese Girls,

25, Creek Street

Enrolment 410 in all departments from the primary up, of whom 110 are resident pupils in a self-supporting hostel. The four graduates of the senior class of 1924 all entered college.

The English Girls' High School,

1, Lancaster Road

Opened in 1881 for children of the Anglo-Indian and domiciled European community, with a beautiful new building erected in 1925. There are 325 pupils in attendance.

The Anglo-Chinese School for Boys,

61, Canal Street

There are 225 pupils in this school. The building is the Edith Jackson Fisher Memorial. There is a hostel at 25, Godwin Road, less than half a mile distant.

The Anglo-Chinese School for Girls,

92, Canal Street

The school has been in existence only a few years but there are over 200 children enrolled. A very much-needed hostel is conspicuous by its non-existence.

Vernacular Schools

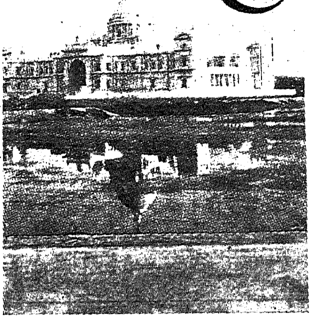
There are six of these in different quarters of the city, five for Indian children and one for Burmese. The former are endeavouring to minister to the need of the industrial population in the rice mill areas.



World Service Photo.

Methodist Boys' High School, Rangoon.

Calcutta



CALCUTTA, as an English colony, dates from the year 1690 but a previous village of that name is mentioned in Moghul records as early as 1596. The earlier history of the city is closely interwoven with the fortunes of the East India Company. After the sack of Calcutta by the Mohammedan ruler of Bengal in 1756 (the Black Hole Monument on Dalhousie Square commemorates this event), the battle of Plassey was fought by Clive, and subsequently Bengal became a British possession with Calcutta as its capital. In 1773 Warren Hastings made Calcutta the capital of all British India, a distinction which the city possessed until 1911, when the capital was removed to Delhi. The great Sepoy Mutiny of 1856 ended the rule of the East India Company, and in 1877 Queen Victoria was proclaimed Empress of India.

The city is on the Hooghly river, an outlet of the Ganges, about eighty miles from the sea. It is one of the great ports of the world, and has a population, included in "Greater Calcutta," which makes it the second city of the British Empire. There are a number of interesting landmarks of the various periods of its history. Across the maidan,—a great open park fronting on the river,—is Fort William, a relic of the eighteenth century, built by Clive. Toward the south is the shrine of Kalighat, rather modern but of great sanctity in popular Hindu belief. Just off Chowringhee Road is the Municipal Market, commonly known as the New Market. Close by, on Chowringhee, is the Indian Museum; on Esplanade is the Imperial Library, a creation of Lord Curzon; and close by is Government House.

Writers' Building on Dalhousie Square, much mo now, was once the home of the unmarried official East India Company. The pontoon bridge co Calcutta with the Howrah railway station, has be since 1875.

A unique educational centre, one of the largest in th as far as the number of students is concerned, is Square with the Calcutta University. It lies in the hea northern section of the city where palatial residen miserable huts form a labyrinth of narrow stre winding lanes, teeming with life.

3, Middleton Street (Methodist Headquarte

The Episcopal Residence of Bishop Frederick Fisher is at 3, M Street, Calcutta. Other apartments and office quarters in the are occupied by the Treasurer of the Board of Foreign Mis India, the Treasurer of the Woman's Foreign Missionary and the Secretary of the World Service Council. Guest r available, and visitors from America are always welcome. T Calcutta 3141 on reaching the city, or communicate with S World Service Council, by letter.

Thoburn Methodist Church

150, Dharamtala Street, Calcutta. Services on Sunday:— and 6-0 p.m. Visitors to the City are Specially Welcomed.

The oldest centre of Methodist work in Calcutta is Church, organized in 1873 by the great evangelist who late bishop, William Taylor. He left in charge of the church a yo sionary by name of James M. Thoburn, and all that the church in addition to much of the other Methodist work in Calcutta, r the life work of this remarkable man. In 1888, Thoburn be first Missionary Bishop. The present building was dedicated in equipped with a fine pipe organ, and seats 1,500 people. The entirely self-supporting and ministers to the Anglo-Indian, E and American people of the city.

Seamen's Mission,

19, Garden Reach Road.

This is an entirely self-supporting institution in Kidderpore, near that section of the city where the great new docks are being built. In adition to ministering to the recreational and spiritual needs of thousands of European and American sailors, the institute houses the Kidderpore Methodist Church.



Central Bengali Church, Calcutta.



Thoburn Church, Calcutta.



World Service Photos

3, Middleton Street, Calcutta.

Calcutta Girls' School

(Anglo-Indian and European.) Situated just back of Thoburn Church. Founded in 1850 by Lord Canning. Taken over by James M. Thoburn in 1877. Educating over 300 girls from the kindergarten up to college entrance.

Calcutta Boys' School

(Anglo-Indian and European.) 72, Corporation Street. Begun in 1877 on a small scale by James M. Thoburn. An endowment given by the late Sir Robert Laidlaw, of the Whiteaway, Laidlaw Co., who for twenty-four years was a member of Thoburn Church, has enabled the school to be self-supporting. The school has an enrolment of 200 boys.

Collins Institute

(Indian.) 140, Dharamtala Street. This is an Indian day school preparing boys for college entrance, with an enrolment of about 100 Christians and 300 non-Christians. The Christian boys live in a hostel provided for them at 52, Tangra Road. This school was made self-supporting through the $100,000 endowment of Mr. Collins.

Lee Memorial Mission

(Indian.) On Dharamtala Street, one block east of Thoburn Church. This splendid work, with a three-storey school building for Bengali girls, represents a memorial to the six Lee children, who were killed in a Darjeeling landslide in 1899. The institution has been built up entirely through the efforts of Mrs. Ada Lee, and her husband, the late Rev. D. H. Lee.

Central Bengali Church

(Indian.) On Dharamtala Street, one block east of Lee Memorial. Originated in 1874, almost simultaneously with Thoburn Church, in a building on the Lee Memorial compound which is now the oldest Methodist place of worship in Calcutta. The present building, dedicated in 1924, serves for two congregations, Bengali and Hindustani, both of them self-supporting. There are four other Indian churches serving the needs of people living in the outlying sections of the city.

Darjeeling



THE traveller on the Darjeeling and Himalayan Railway starting from Calcutta, passes successively through the various belts of vegetation from the tropical jungles at the foot of the range to the oaks, maples, and magnolias in the neighbourhood of Darjeeling, —Queen of the Eastern Himalayas. Above Darjeeling he will find rhododendrons and pines, and finally the barren bleakness of rock and snow. The beauty of these natural forests is due to their position on the southern slope of the Himalayas, exposed to the monsoon clouds and sweeping rains from the Bay of Bengal.

Darjeeling has been the hill station for the province of Bengal for a hundred years, and was originally a part of the small kingdom of Sikkim, just north of it. To the west of Sikkim is the powerful kingdom of Nepal, ruled by a Gurkha dynasty; to the east, is Bhutan; and to the north, the great mysterious tableland of Tibet, ruled by a hierarchy of Buddhist Lamas. The Gurkhas and other Nepal races are known in Darjeeling as *Paharis* (hill people), while the Tibetans, Bhutanese and Sikkimese are called *Bhutiyas* (Tibetans).

The population of all these countries is largely or wholly Mongolian by race, and so belongs to Eastern Asia. It was from the plains of India, however, that both Buddhism and civilization were brought to them. Even Nepal, though more Hindu than Buddhist, is still one of the classical lands of Buddhism and the cradle of the best of the Tibetan art.

Mount Hermon, Darjeeling

Mount Hermon is a beautifully picturesque spot two miles from Darjeeling, the centre of a growing American missionary colony. It has been called the "Northfield of India," and provides a retreat for physical and spiritual rejuvenation during the hot weather to Christians of many denominations. There are 70 acres of woodland, with cottages for families, and the Queen's Hill High School for Girls,—all with a marvellous frontage toward the snows. The plans for Mount Hermon include a high school for boys and a Methodist Church.

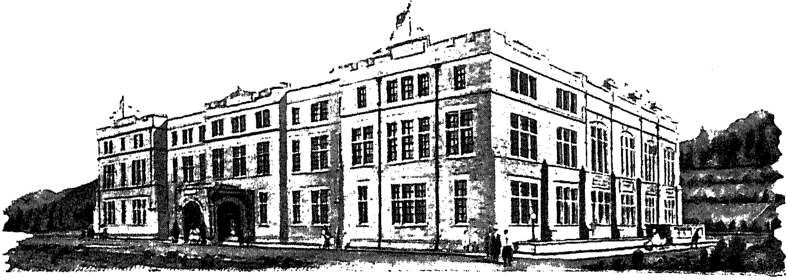
Visitors will find Mount Hermon easily accessible two miles from Darjeeling along the main automobile road. Several guest rooms are available at the school. Communicate with: Principal, Queen's Hill School, Darjeeling.

Queen's Hill School

The newly erected Queen's Hill High School for girls at Mount Hermon, is perhaps the finest building of its kind in India. It was designed and erected by an American architect, embodies the best in educational equipment, and is capable of caring for the education and housing of two hundred girls. It is one of the great sights in the marvellous panorama of Darjeeling.

Union Chapel, Darjeeling

The Union Chapel, in the town of Darjeeling, is not strictly speaking a Methodist Church, but at the request of the local congregation, a Methodist Minister has been appointed to fill the pulpit, and the Church has become the centre of worship for a large Christian community.



From Drawing by S. J. Stammers, Architect

Queen's Hill High School, Darjeeling.

Benares Vicinity



BENARES, the Holy City of the Hindus! The guide books will not let you miss this great place of pilgrimage. There are many spots in India that are sacred to the Hindus, but Benares outranks them all. To bathe in the Ganges river anywhere, from its source to its mouth, is believed by the Hindus to bring blessing, but to bathe at Benares is thought to wash away all sin. A number of Rajas have palaces at Benares and pay periodic visits, bringing with them their families and relatives, retainers and servants, with limitless luggage.

The many temples along the Ganges are best seen from a boat on the river in the early morning, when the burning ghats are smoking with the cremated remains of those Hindus who were fortunate enough to die in the Holy City, and when crowds of worshippers bathe in the sacred river. Benares is famous for its brass, its silk, and its brocade. Sarnath, where the great religious reformer, Gautama Buddha, had his monastery, is a few miles from Benares and may be visited by motor car. The Government has a splendid museum there, and extensive excavations of the ancient ruins have been made. A visit to Sarnath throws light on the India of 500 B.C.

Visit a Village!

The Methodist Episcopal Church has three district centres outside of Benares. The **Arrah and Buxar Districts,** are adajcent to each other on the main line of the East Indian Railway between Benares and

Calcutta, and all trains stop at both places. These districts are the centres of a recent Mass Movement, and ten or twelve thousand village Christians may be found here.

North of Arrah and Buxar, across the Ganges river, lies the **Ballia District,** where there are about five thousand village Christians. Ballia is on the B. and N.-W. Railway, eighty miles east of Benares Anyone who is interested in seeing Indian village life will find it easy to stop over at one of these centres, and spend a day or two close to the throbbing heart of India.

Similar arrangements could be made at **Cawnpore, Lucknow, Delhi, Lahore,**—in fact, at any of the stations mentioned in this guide book. A letter to the District Superintendent of the Methodist Episcopal Church, in any one of these cities, will bring a reply explaining how you can profitably spend a day at seeing India's rural life first hand on a motor car trip, and thereby gain an intimate view of the economic and social conditions of India which can never be learned in the large cities. Tourists should bear in mind that only ten per cent. of the population of India lives in the cities. The missionaries would be glad to show you the true India as it exists in the out-of-the-way places.

Big Game Hunting

There are tourists who are interested in big game hunting. In the southern part of the Arrah district, near Benares, tigers, leopards, and bears can be found. Government hunting permits may be secured, and a big game shoot arranged. In the Ballia district, some of the best crocodile shooting in India is to be found. No special permit is needed for shooting "croc," and this world-famed monster of the rivers makes a trophy *par excellence.*

Throughout Arrah and Ballia, black buck and nilgai are found in great numbers, and special permits are not required to shoot these deer. On the Ballia district is a large lake where wild ducks and geese of all kinds abound during the winter months. Quaint dug-out canoes used by the native fishermen are available, and a morning spent on the lake would long be remembered. Write to the District Superintendent, Methodist Episcopal Church, Ballia.

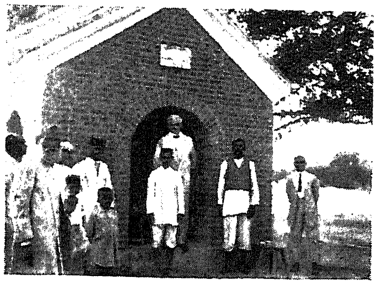
Some Christian Villagers.



The Christians gather under a brilliant coloured canopy to hear Bishop Robinson.



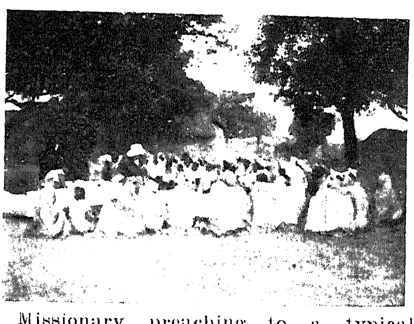
The village orchestra of fife and drums leads the singing.



Bishop F. W. Warne with group of Indian preachers at dedication of Warne Chapel in heart of Ballia District.



Village boys recite the beatitudes and repeat Bible stories.

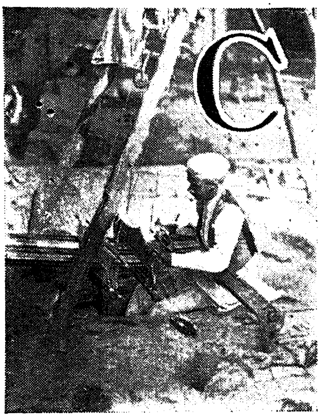


Missionary preaching to a typical village group on the Ballia District.



The offering presented by the village congregation consisted of two chickens, six eggs, some money, and the old horse.

Cawnpore



CAWNPORE, the City of Khan, or Krishna, is vibrant with Mutiny thrills. The Memorial Church stands on the edge of the entrenchment where 900 Europeans, of whom more than half were women and children, and less than 300 soldiers endured 20 days of cruel siege. At Massacre Ghat the 450 survivors of this siege, after being promised a safe conduct, were fired on, and practically all, except about 125 women and children, killed. Eighteen days later these were slain, and the chaste marble statue of the angel and cross over the Memorial Well marks their grave.

Cawnpore is the second largest city in the United Provinces, an important railway junction, and the greatest manufacturing centre of Northern India: having tanneries, cotton and woollen mills, shoe, harness, brush, and sugar factories, and allied industries.

The Government maintains an agricultural college, and dyeing, textile, and leather-working schools. Besides Methodist schools, there are five conducted by other Missions, and several by non-Christian religions.

Cawnpore District

Headquarters, 15-5, Civil Lines, Cawnpore

With an area of 11,590 square miles, 919,912 villages and cities, and a population of 3,450,317, the district has 14,302 Christians of whom 5,870 are Methodists. Arrangements can be made for two or three tourists to make a trip by motor into the district and see Indian village life. Two days would be necessary for the trip. Write to the District Superintendent, 15-5, Civil Lines, Cawnpore.

English Church

88, Cantonments, Cawnpore

This church ministers to the European community, the Girls' High School and the Non-Conformist soldiers. The Pastor is the General Board Chaplain. Sunday services morning and evening.

Lizzie Johnson Memorial Church

15-5, Civil Lines, Cawnpore

This is a beautiful edifice, built with Lizzie Johnson contributions; membership 889; self-supporting, and doing missionary work. Laymen unusually active and efficient.

Hudson Memorial Girls' School

14-15, Civil Lines, Cawnpore

An Anglo-Vernacular Middle School for Indian girls. Attendance 161,—156 being Christians, and 138 in the hostel.

Primary Day Schools

There are several of these in various parts of the city, giving an opportunity for many children who would otherwise grow up illiterate.

Girls' High School

73, Cantonments, Cawnpore

The school is for English and Anglo-Indian students, admitting a small per cent. of Indians. Attendance 150; 50 in hostel. Well located, with beautiful buildings.

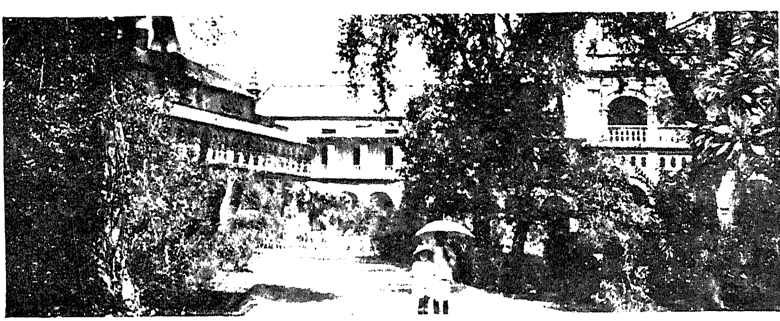


Photo by F. M. Wilson.

Methodist Girls' High School, Cawnpore.

Lucknow



THE City of Lucknow is oftenest remembered in connection with the Indian Mutiny of 1857, which flared up as a protest against the rule of the East India Company. But her historical interest lies not alone in the ruins of the Residency. For more than a century before the Mutiny, Lucknow was the capital of the Mohammedan kingdom of Oudh, and the palaces and tombs of the kings of Oudh still dominate the horizon. Chief among the palaces are the Chattar Manzils, the home and zenana of one of the first of the kings, and the Kaiserbagh palaces, in which the last king of Oudh, exiled in 1856, housed himself and his three hundred wives. One of the best rulers, Asaf ud Daula, lies beneath the spacious tomb known as the Bara Imanbara, its unique style supposed to be the result of a competition of architects, its central hall the largest in the world without pillars to support the roof, and its massive gate a copy of one in Constantinople.

These tombs are of special significance to the *Shias*, a sect of Mohammedans which centres largely in Lucknow. The visitor, at the time of the Muhorrum festival, sees the tombs wondrously lighted and witnesses the fanatical scenes of the Muhorrum processions as the people bewail the murder of the Prophet's descendants.

Lucknow is the largest city of the United Provinces, and shares with Allahabad most of the government offices. A large new Legislative Council building has just been erected. It is a city of parks, and the only one in North India to boast a Zoological Garden. It is a University city,—the first in India to organize a University of the residential type now

recommended. It is a centre for trade, and its bazars offer two products peculiar to Lucknow: chikan embroidery, and stamped cloth. The display room of the Arts and Crafts school gives the visitor an opportunity to study the native industries of the entire province, and to buy interesting articles at a fixed price, without troublesome bargaining.

Lucknow is probably the greatest Methodist missionary centre anywhere in the world, with 40 American missionaries in the city on active service. It is the home of Isabella Thoburn College for women, Lucknow Christian College for men, the Methodist Publishing House, the College of Commerce, a High School for boys, a High School for girls, an English Church, a Hindustani Church, besides certain special missionaries such as the Editor of *The Indian Witness*.

Visitors can be entertained either at the missionaries' homes or at the Isabella Thoburn College. Communicate with the Principal, Isabella Thoburn College, or with Dr. J. R. Chitambar, Principal, Lucknow Christian College.

Lucknow Christian College

It has been the policy of the Methodist Episcopal Church to concentrate its college work for young men in the Lucknow Christian College. In the Intermediate College, students are trained in Arts,



Photo by E. M. Moffatt.

Inset—Dr. J. R. Chitambar, Principal.

Campus of Lucknow Christian College.

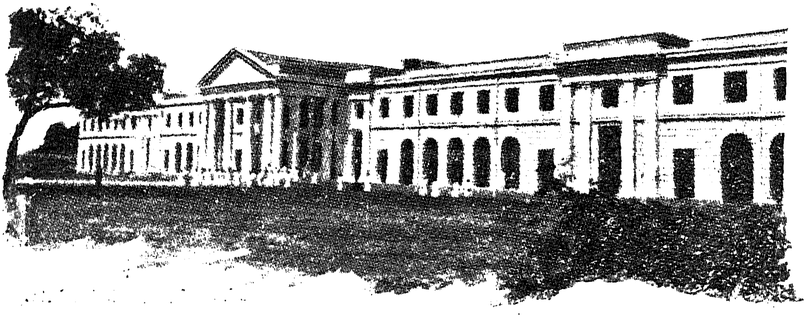
Science and Commerce. A separate School of Commerce is maintained for students who wish to prepare for business, and many men have been trained here for Government offices all over India. The Centennial School prepares boys for the work in the College. Nearly two hundred Christian boys find a place each year in one of these three schools. The total enrolment is close to 800. Four large class room buildings, three hostels for housing students, and a number of residences for the staff comprise the equipment of this magnificent educational centre. The annual budget is $60,000, about half of which comes from America. The Principal, Dr. J. R. Chitambar, is one of the leaders of the Indian Christian community.

Methodist Publishing House

For more than half a century, the Methodist Episcopal Church has maintained its own printing office in Lucknow, from which it sends out three of its own religious publications, as well as a large quantity of Sunday School literature, tracts, and religious books and pamphlets printed in several languages. It is a centre for commercial and mission printing, and for the sale of books and stationery.

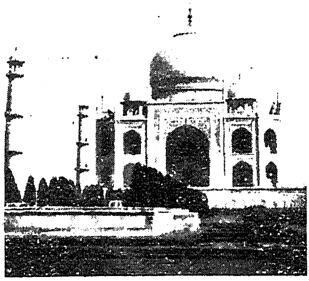
Isabella Thoburn College

No college in India has greater reason to be proud of its history,— the first college for women in Asia. Its high standard of scholarship has led Government to make it the Women's Department of Lucknow University. There are 150 Indian young women studying the Arts, the Sciences, and Normal Training, and of these 80 per cent. are Christian girls. The new building with its beautiful portico has just been completed, at a cost of nearly half a million dollars.



Main Building, Isabella Thoburn College, Lucknow.

Agra



THE city of Agra is famous wherever beauty is known as the home of that exquisite "Poem in Marble,"—the Taj Mahal. Shah Jahan, the Moghul king, loved his queen, Mumtaz-i-Mahal, and at her death lavished upon her memory a gift of love which has forever since enriched the world with its beauty and symbolism. It is a sight that should be seen repeatedly, and which is appreciated most when seen in the company of a friend.

Agra was the capital of the Great Moghul, Akbar, and so the Fort within the city and numerous tombs and mausoleums in the vicinity are among the best remains of the Moghul period in India. The tomb of I'timad-ud-daula, grandfather of the lady of the Taj, is an especially fine mausoleum of white marble with beautiful inlay.

The deserted city of Fatehpur-Sikri, "City of Victory," twenty-three miles from Agra, was built by Akbar and abandoned later in favour of Agra. A famous Muslim holy man, Shaikh Salim Chishti, who dwelt among the rocks at Sikri, promised the Emperor three sons. The Emperor, believing that the neighbourhood of Sikri would be lucky for himself, built a vast mosque there for the use of the saint, and beside it a palace and royal residence. The tomb of the saint to-day stands within the mosque, and is a gem of chaste white marble.

Primary Day School, Agra

A primary day school is maintained by the Woman's Foreign Missionary Society at Agra which is attended by boys and girls from Christian communities of "depressed classes." The residence of the missionary in charge is close by, as is also a substantial church building used for Sunday and mid-week services in Hindustani.

Visitors to Agra are invited to get in touch with Miss S. C. Holman, Address: *Methodist Episcopal Church, Agra.*

Muttra



MATHURA is the Bethlehem of Vishnuism, the capital of the Holy Land of the blue god. It ranks with Benares in sanctity. To draw one breath of its air is to assure one's self of salvation. To bathe in the sacred waters of the Jumna as they wash the steps of Muttra's ghats; to feed the monkeys that swarm over the city, or the turtles as they sun themselves on the river banks; to set afloat lighted tapers on tiny rafts in the evening at fire-worship; to make the rounds of the scenes of Krishna's flirtations and heroic deeds: this is the duty and desire of every Vishnuite.

The houses of the city rise tier on tier on the right bank of the Jumna, here and there a tower or minaret lifting itself over the flat roofs. Two or three stone-paved streets on which vehicles can pass, all other avenues are alley-ways. In the brass shops one can find small images of the creeping butter-thief, siphon bowls of the father carrying the infant god, or perhaps the young child strangling a great snake. The present native city is the seventh city of Muttra. Only one or two ancient buildings stand, but its ancient glories are recorded by Pliny, Ptolemy, and its Buddhist greatness by Fa Hien. The finest collection of Buddhist relics in India are in the Museum, a handsome building in the cantonment.

Visitors should not miss the fire-worship at Bisram Ghat at sunset, viewed from a small boat upon the river. Nowhere else in India does this weird fantastic worship of *Agni* survive.

Middle School For Boys

A day school in the city attended by a large number of Hindu and Mohammedan boys from the city, and a smaller number of Christian boys who live at the Milton Stewart Hostel, maintained by the Methodist Church.

Blackstone Missionary Institute

This is a well equipped and efficient training school for local missionaries and Bible teachers. The English Department draws students from all parts of India and from all denominations. The Vernacular Department attracts students from the Hindustani area of Upper India. Many of the outstanding Anglo-Indian women missionaries of the Methodist Episcopal Church in India were trained here.

Middle School For Girls

This is a large well equipped boarding school for girls under the supervision of the Woman's Foreign Missionary Society.

Training Schools

The Muttra Normal School is an institution supported by the North-West India Conference for the training of village teachers. The Blackstone Training School provides Bible training for village evangelists.

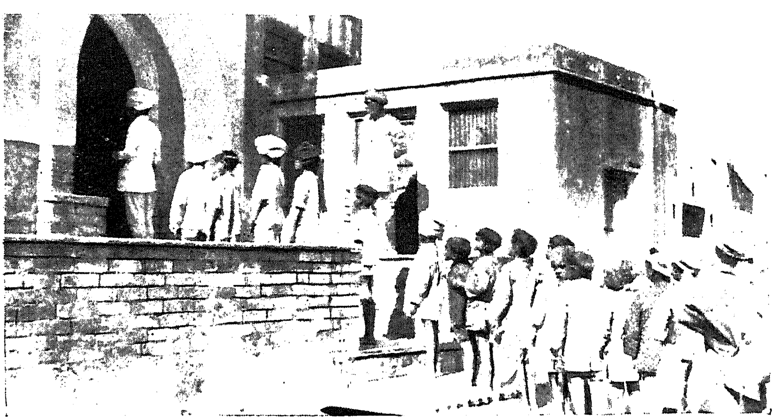
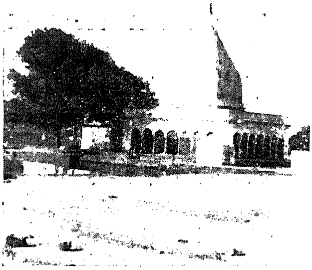


Photo by Miss E. Porter.

Boys lined up for medical treatment, Brindaban.

Brindaban

BRINDABAN is the scene of Krishna's escapades with the milk-maids, and a town of great sanctity. There are nearly five thousand Hindu temples, reckoned about one for every three residents. The city lies adjacent to Muttra and is easily reached by motor car or rail. The quiet countryside, lying between is a marked contrast to the congested and depressing atmosphere of the two cities. Brindaban is best visited in the spring, at the Holi Festival, when the city is boisterous with the spring saturnalia, and the great car celebration is held. One can never forget the glorious fireworks which are arranged for the pleasure of the god, the crowding thousands, the throb of kettle drums, the far-off wail of women, and over all the velvet black of an India sky brilliant with diamond-stars.



Brindaban has become the abiding place of thousands of Indian widows from Bengal who have come seeking salvation and release from drudgery. Their lot is often one of insufferable remorse as attaches of the richly endowed temples. Some of the temples are beautifully carved structures. The Red Temple is a fine building of red sandstone, now unused because the fanatical Mohammedan king, Aurenzeb, desecrated it by defacing the carved images. The Great Temple, built somewhat after the manner of South India, is the chief place of worship in Brindaban and possesses immense wealth. The Marble Temple is widely known for its female figures, and the Jaipur Temple, recently started by the Maharajah of Jaipur, is as yet unfinished; for its patron has been informed by his spiritual advisers that he will die upon its completion.

Creighton Memorial Hospital, Brindaban

The reputation of this hospital for women and children, situated in this centre of unredeemed Hinduism, has spread all over India. There is no Christian Church in Brindaban, but the women of the hospital staff minister to the broken bodies and hearts of pilgrims, temple devotees, and widows, touching the lives of women from all parts of India.

A Christian Asram, Brindaban

A Christian *asram* or resting place, where men come after the Hindu fashion to hear about Jesus, has been established by K. K. Chakravarti at this pilgrim centre. Chakravarti was a Bengali Brahman who came as a pilgrim to Brindaban, seeking salvation, and to whom the Way of Life was opened by a Bengali Biblewoman of the Methodist Episcopal Church. He accepted Christ, and now he tells the seekers who come to Brindaban of the Jesus Road to God. Many of the priests of the temples and prominent men are his disciples.

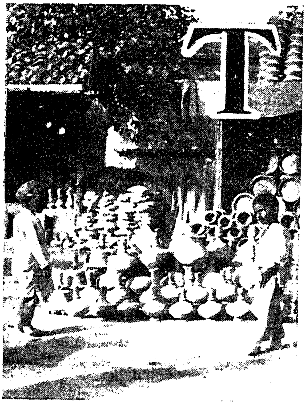
The opening of Christian *asrams* in several parts of India is part of a movement to identify Christianity more closely with the social and religious customs of the country. It is customary for the *guru* or teacher to sit within his *asram*, and to have the people gather around him to hear his teaching and to ask him questions.



Photo by Miss E. Porter.

Deserted Children find a Home at the Brindaban Hospital.

Delhi



THE saying, "He who holds Delhi, holds India," is not without foundation. The plain between the Ridge and the Jumna River during more than a thousand years has been the site of seven successive citadels of empire. Massive ruins, and tomb-lined roads over seventy square miles tell the tale of ambition and tragedy in the lives of Hindu and Mohammedan rulers. The Kutb Minar ("minar" meaning tower), Humayun's Tomb, Purana Qila (Old Fort), and Ferozshah Kotila outside the present city walls command interest. Within the city one visits Shahjehan's Fort and the Jama Masjid, the largest mosque in India, both dating from the seventeenth century, the historic Ridge from which the British laid siege to Delhi in the Great Mutiny of 1857, and the present Legislative Assembly buildings where the Imperial Assembly convenes from the middle of January to the last of March.

Raisina, the eighth Delhi, the Imperial Capital of India, is nearing completion. The Legislative Assembly Building, Secretariat, and Government House, the total cost of which is estimated at twelve million dollars, are supposed to be ready for occupancy in December, 1927. They are monumental structures of unusually fine quality workmanship. Broad avenues, well-planned gardens and parks, and charming bungalows characterize the residential section.

In size Delhi ranks sixth of India's cities. Including cantonments and Raisina its population is 304,420. It is the largest railway junction in India. Carved ivory, hand-painted ivory, gold and silver jewellery and embroidery, printed cottons, and glazed pottery are representative handcrafts.

Episcopal Residence

The home of Bishop J. W. Robinson, erected in 1925, is at 12, Boulevard Road. Adjacent to the bishop's residence is a six acre plot, strategically located with reference to the Sabzi Mandi and Suddar Bazaars.

Butler Memorial Buildings

(1) Home of District Superintendent, 4, Battery Lane, near Rajpur Road. Within 5 minutes walk of the Victory Tower erected in honor of Mutiny heroes, and the Asoka Pillar, the latter dating from the third century B.C.

(2) Butler Memorial Girls' School, 5, Boulevard Road. Commodious residence for educational and evangelistic missionaries, and in anticipation of further devel·pment. Girls' primary school classes opened October 1925. Hostel in process of erection.

(3) Church-building,—temporary, small, inadequate. Indian church is self-supporting since December 1924. In 1926 congregation began supporting another worker in addition to pastor. There are 100 contributing members: household servants, government employees, and a few professional people. Plans are made for the erection of a Hindustani Church, a community house, a young men's hostel, pastor's house, tennis courts, and a missionary bungalow.

Guest rooms are available at the mission, and visitors are cordially invited to communicate with the Principal, Butler Memorial Girls' School, 5, Boulevard Road, Delhi.

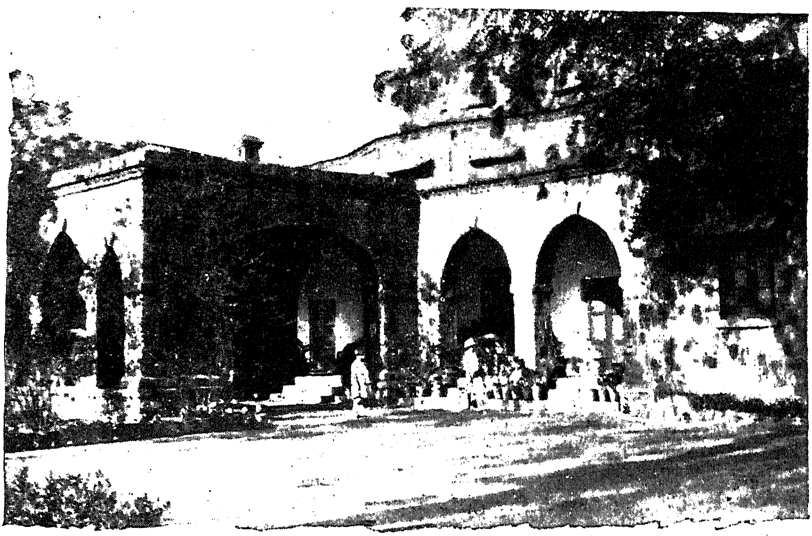


Photo by S. Clemes.

Methodist District Superintendent's Bungalow, Delhi.

Bareilly



STRATEGICALLY located in the heart of Oudh and Rohilkhand, Bareilly was selected in 1856 for the beginning of Methodist mission work in Southern Asia. The city has a population of 125,000 and is located on the junction of two railways, but its chief interest lies in the fact that it was here where William Butler, with the aid of Joel Janvier, an Indian pastor loaned by the Presbyterian mission, began the work of the Methodist Episcopal Church in India. The first convert, Lahm Ul Haq, was baptized in Bareilly by the Rev. J. L. Humphrey.

The meagre beginning in 1856 was nearly snuffed out by the Mutiny a year later, but in 1858 Lucknow was occupied and the work carried on. Bareilly is to-day an outstanding centre of Methodism in India. The entire properties in the city cover land totalling 102 acres, and it has been the custom for many years to hold an annual convention in Bareilly for the deepening of the spiritual life which is attended by missionaries and Indians from all parts of the country. The Indian Christian community of Bareilly numbers 1,500 people.

Girls' and Boys' Schools

The Methodist school for girls is one of the oldest established by our church, and has an enrolment of 218 girls. The staff consists of two women missionaries and fifteen Indian teachers. The boys' school has an enrolment of about 100.

Clara Swain Hospital for Women

This institution is named in honour of Clara Swain, the first medical missionary to represent the Woman's Foreign Missionary Society in India. Th.- doctor in charge at the present time is an American woman, and an American nurse is conducting a Nurses' Training School for Indian nurses at the hospital.

Warne Baby Fold

The Warne Baby Fold has recently moved into spacious quarters built by funds which were raised in India. There is now room to provide a haven for 50 of Ind'a's homeless babies. The Superintendent is an American woman, and she has as a staff a matron and five nurses.

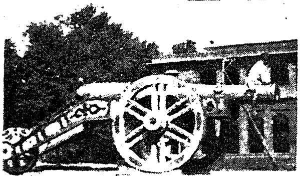
Bareilly Theological Seminary

The theological school, under the leadership of its Indian principal, Rev. James Devadasan, is training men and women, through the medium of Hindustani, for religious leadership. The school has an enrolment of 75 students, and is providing a high-grade of vernacular education.



Inset—Rev. James Devadasan, Principal.
Main Building, Bareilly Theological Seminary.

Lahore



KIPLING conceived "Kim" and started him on his chequered career in Lahore. Kim knew all the paths of this capital city of the Panjab. His bare feet pattered from Government House, around the old Moghul Tomb, past the Gymkhana in Lawrence Gardens, where all-India tennis champions play, down the wide boulevard Mall, between stately luxurious English shops, to the hot breathless Anarkali bazar. The *Ajib Ghar*, house of wonder or Museum, with the giant bronze cannon *Zamzamah* stationed outside lured him. The University of the Panjab, with its affiliated colleges belonging to the Arya Samaj, the Mohammedans, and the Christians, awed him. The Public Library frightened him, because he could not read, but around the corner, the dye shop where Indian cotton prints are still made, held him spell-bound, for he understood the language of colour. The Mosque of Wazir Khan and the fort in the old walled city comforted him. The tomb of Jehangir beyond the Ravi, and Shah Jahan's gardens sang to him of the beauty-loving Moghuls.

The spell that held Kim has, for untold centuries, lured visitors to this City of the North, and always they have come away feeling more closely knit to the heart of India.

Raewind Industrial School for Boys

The Industrial School is located at Raewind, thirty-five miles from Lahore by rail. Here Indian boys are learning poultry raising, cattle husbandry, gardening, and weaving,—a practical experiment in relating

education to the actual life of the boy who comes from rural surroundings,—and attempting, in a natural way, to produce intellectual and spiritual leaders for the villages of India.

Lucie Harrison Girls' School

In this school about 130 girls are being trained under missionaries of the Woman's Foreign Missionary Society for future Christian leadership in the Punjab.

The District Superintendent of the Methodist Church resides at 3, Warris Road, Lahore, and he is glad to have prospective visitors interested in mission work communicate with him.

Forman Christian College

An affiliated college of the University of the Punjab, Forman Christian College is the strongest educational institution in the entire Province. It is a union mission college, founded by the American Presbyterian Church in 1866, with the Methodist Episcopal Church now one of the co-operating bodies. There are two missionaries of the Methodist Episcopal Church on the teaching staff.



Photo by H. R. Ferger.

Industrial Chemistry Laboratory, Forman Christian College, Lahore.

Quetta

WHEN the present arsenal was being constructed in Quetta, a Greek statue was found, indicating perhaps that in the second century B. C. Quetta formed part of the Græco-Bactrian empire. It is reasonably certain that when Alexander left India for Persia, part of his army marched through the Bolan pass and across the present site of Quetta.



Quetta is the capital of the Baluchistan Agency and an important military link in the defence of the frontier. The city is only 70 miles from Chaman, the extreme military outpost on the border of Afghanistan. The intervening distance is spanned by rail as well as by good motor road. In motoring to Chaman, one passes over the Khojak Mountains, from the summit of which a beautiful view is obtained across the purple and rose coloured plains of Afghanistan.

Present-day Quetta was created by the British Government in 1876, and is laid out with wide avenues and trees. The climate is dry and refreshing in the summer, and in the winter the thermometer frequently falls below freezing point. The most picturesque time in Quetta is the spring, when the hedges are pink with Persian roses, and the blossoms on the fruit trees give the place a Japanese appearance. Rain and snow occur between December and March.

The country round about is splendid for fruit growing wherever water can be found, and in the fall of the year peaches, pears, melons and grapes abound. In the main, however, the land is arid pasture, suitable only for grazing

camels and sheep. The tribes who inhabit this barren country are nomads living by the stern law of the desert: hospitality to the stranger within the gate, but life for life and tooth for tooth for the foe in the field.

Methodism in Baluchistan

Quetta has a prosperous English Church which owns its own church building and parsonage, and an acre and a half of land. At present an Indian congregation is holding services in the same building, but it is hoped soon to establish a centrally located Hindustani Church.

Sheikh Mandah, a spot just outside of Quetta, is the centre of our pioneer work among the proud sturdy Mohammedans of the north country. The beginning of the Baluchistan Christian Institute has been established, where the aim is "to turn out Christian gentlemen with the marks of honest toil on their hands." About forty boys are at present enrolled in the Institute.

No one who visits Quetta, should fail to go to Chaman, "the door-step station to Afghanistan." Christian missionaries are forbidden to enter Afghanistan, but here on the border, where caravans are constantly crossing and recrossing, we have established a church and a dispensary. Gradually, through the ministry of healing and the distribution of Christian literature, the friendly message of Christianity is permeating into the remotest regions.

The Superintendent of Methodist work in Baluchistan welcomes travellers to this unique frontier province, and will make arrangements for the trip to the Afghan border, if he is informed, beforehand. His post-office address is Sheikh Mandah (Baluchistan).



World Service Photo.

"Over there lies Afghanistan." Bishop B. T. Badley and party.

Karachi



IN the future India's Gateway to Europe will be Karachi,—the eastern terminus of the air route to London. No city in India, within the last half century, has had a more phenomenal growth. Since 1872 the population has increased fourfold, and the volume of trade has leaped from $33 million to $236 million. The city is the natural gateway of commerce for the great north-west section of India. Government has recently launched the largest irrigation project in the world on the Indus River above Karachi. When the sandy wastes of Sind become waving wheat fields, Karachi's place as the rival of Bombay and Calcutta will be assured. The fact that Karachi is 200 miles closer to Europe and America than Bombay is greatly in its favour. As railroad facilities to other parts of India develop, Karachi will increasingly become a point of embarkation for freight and passengers. Even at the present time, hundreds of picturesque camel carts laden with freight move in solemn procession from the railway yards to the shipping docks on the streets of the city. The harbour is entirely man built, but that which 30 years ago was a shallow lagoon has been deepened to take the largest ships that pass through the Suez Canal.

The present city is a modern creation,—its spirit, its enterprise, its wide open spaces remind one of the cities in western United States. The progressive character of its citizens is reflected in Sind College, an affiliated college of Bombay University. Three hundred young Sindi men and women study and attend classes together with the greatest

freedom,—one of the rare instances in India where co-education has met with success. Jehangir Parade, on the seashore in the beautiful suburb of Clifton, is as fine an ocean walk and pavilion as can be found anywhere.

Methodist Episcopal Church (English)

The English congregation in Karachi supports its own pastor and owns its own building, a stone structure in a spacious compound on one of the principal streets of the city. The pastor serves a large community of civil and military residents. He is not only the pastor of the church, but is in charge of the Methodist work throughout Sind, and is glad to have prospective visitors to Karachi communicate with him.

Vernacular Churches

The Methodist Church has a thriving work among the Indian people of Karachi in two languages,—Gujarati and Hindustani. The total Church membership is 1,400.



World Service Photo.

Methodist Episcopal Church, Karachi.

Ajmer



RENOWNED in history as the last capital of the Hindu Empire in India, Ajmer still bears evidences of the Mohammedan conquest. The famous Adhai-din-ka-Jhonpra (Two-and-a-half Day Mosque) was originally a Hindu College, erected about 1153. Forty years after it was built, the Afghans of Ghor overran the city, and the College was converted into a Mohammedan mosque. The delicately wrought columns of the original building still represent one of the most perfect monuments of Hindu architecture in India.

The Dargah of Ajmer is one of the principal sacred places for Mohammedans in India. The chief interest lies in two enormous cauldrons fitted upon masonry foundations. The smaller is capable of holding over a ton of rice, and the larger two tons, with a proportionate amount of ghee, sugar, and dried fruit. At festival time the mess is boiled for an entire night, and in the morning there is a mad orgy of distribution and looting. A battle royal takes place among the poor and the beggars for the possession of every handful.

Ana Sagar Lake, the Mayo College for Indian Princes, and Pushkar Lake all have a unique charm that cannot be duplicated ensemble in any other city. Ajmer is picturesquely nestled against the base of a rim of mountains, and the clear dry atmosphere of Rajputana makes the locality excellent for the cure of tuberculosis.

Madar Sanatorium

The Methodist Church has established a tuberculosis sanatorium, with modern x-ray equipment, at Madar, twelve miles from Ajmer. The institution cares for more than a thousand in-patients and out-patients every year, and plans call for its development as a centre of health education throughout the province.

Avery Girls' Boarding School

In a splendid building with a campanile tower, one hundred girls are being housed and educated under missionaries of the Woman's Foreign Missionary Society.

Methodist Churches

The Ajmer Hindustani Church is a thriving institution with a membership of 300. The congregation pays the salary of its pastor, and in addition raises a large amount for various benevolences.

There is a union English congregation in Ajmer which holds regular services under Methodist and Presbyterian auspices at the Railway Institute.

Boys' Hostel

The eighty Methodist boys who live at this hostel attend the high school maintained by the United Free Church of Scotland in Ajmer.

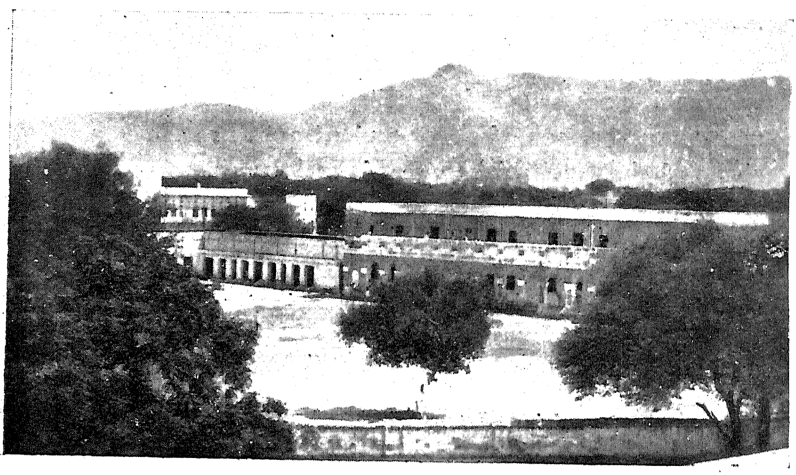


Photo by F. M. Wilson.

Methodist Boys' Hostel, Ajmer.

Baroda



THE City of Baroda has distinction as the residential seat of the Gaekwar of Baroda, the most enlightened Indian Prince among all the 700 native rulers of India. His principality of 2,000,000 population is given free and compulsory primary education; is provided with travelling rural libraries; and has an extensive system of local self-government.

Baroda City has a population of 95,000 and is a model of wide streets, fine public buildings, and parks. The palaces of the Maharaja, the Guest House, the Baroda State College, the Hospital, the Public Library, the Museum, the Art Galleries, the Zoological Gardens,—all bear witness to its progressive character.

In contrast with the evidences of modern progress, there are aspects hanging about Baroda which date from the middle ages. The Royal Jewels, on view in the City Palace, are of great splendour and antiquity; the Elephant Stables contain twenty huge mounts for use on State occasions; and two marvellous cannon of silver and of gold are further expressions of the Gaekwar's love of display.

Baroda Boys' Schools (Three)

The total enrolment in primary and high schools for boys is 300; of this number, 180 are Christian boys and live in the hostel. Fees received from the students in 1924 totalled more than Rs. 4,000.

Florence B. Nicholson School of Theology

In this splendid institution, thirty Indian students, men and women, are being trained through the medium of their native language (Gujarati) to become pastors and teachers in the villages of India.

Baroda Girls' Schools (Three)

The enrolment in primary and high schools for girls is 250, and of these virtually all are Christian. The older girls in one school have an organized Girl Guide unit.

Butler Memorial Hospital

This is a well equipped hospital for women, with a staff of one American woman doctor and two American nurses. In addition there is a staff of ten Indian nurses.

The Baroda Methodist Church

The building is a large brick edifice, crowded to the doors on Sunday mornings with the Gujarati congregation. Evening services are held in English. A special feature of the work of this Church is a children's service which is held in a separate building on Sunday mornings for the small school children of the city.

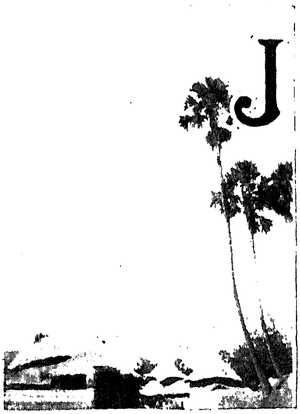
Visitors to Baroda are invited to inspect the work of the Mission, and small parties are welcome at the Mission House. Prospective visitors are asked to communicate with the District Superintendent, Methodist Episcopal Church, Baroda. The residence of Bishop Brenton Thoburn Badley is temporarily located at Baroda.



World Service Photo.

Gujarati Methodist Church, Baroda.

Jubbulpore



JUBBULPORE is 1,306 feet above sea level and enjoys a fine climate. It is a modern city dating its beginning from 1781. Being the headquarters of the Nerbudda Division, a military, railway and commercial centre, it has a comparatively large European population and a fine Civil Station. The Central Gun Carriage Factory for India is located here. Large quantities of high grade tiles, pipes and bricks are manufactured in the pottery works, and several thousand operatives are employed in cotton mills.

One of the finest systems in India supplies an abundance of good water, and numerous "tanks" (artificial ponds) furnish water for gardening. An Arts College, High School, Training School, Industrial School, and a large number of Primary Schools furnish good facilities for education.

In the vicinity of Jubbulpore are places of antiquity and historic interest,—chief among which are the ruins of Madan Mahal, a former palace of the Garha Mandla Gond Kings. The famous Marble Rocks are thirteen miles away. Here, the Nerbudda River flows for more than a mile in a confined channel through white, Marble Rocks which tower over one hundred feet above the level of the stream. Large number of tourists yearly visit the place.

India Methodist Theological College

Jubbulpore is noted in Methodist circles as the city where our Church has established a high grade theological school, with English as the medium of instruction. The college offers a four-year course to high

school graduates, and a three-year course to men with previous college standing. Students attend Jubbulpore from eight of India's language areas, and its graduates are at present working in nine languages.

Thoburn Biblical Institute

This is an institution for the training of religious workers in the Hindi language. A large number of the members of the Central Provinces Annual Conference received their training here. The Milton Stuart Hall is not excelled by any auditorium in Jubbulpore.

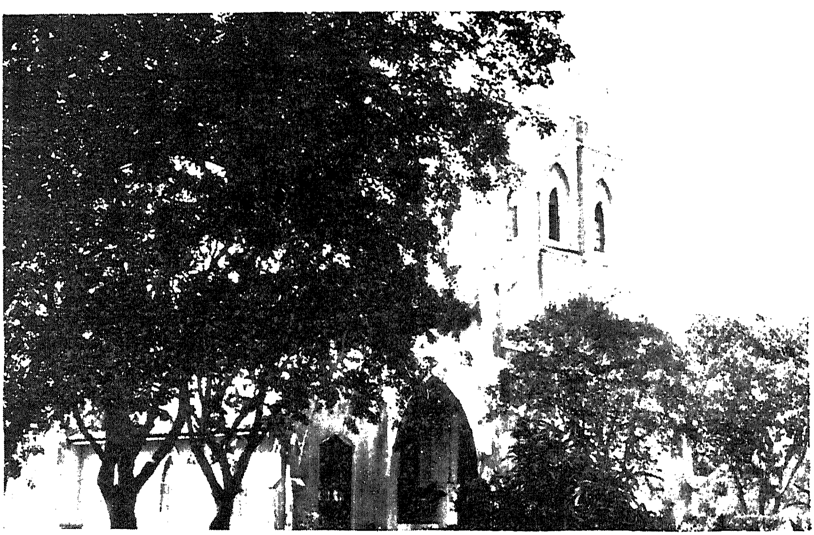
Johnson Girls' High School

The Johnson Girls' High School, founded in 1892, occupies fifty acres on the edge of Jubbulpore, and has an enrolment in all departments, —kindergarten to high school,—of 350 Indian girls, of whom 320 board at the school. The pupils come from Calcutta, the Himalayas, and Bombay.

Methodist Churches

There is a large English-speaking congregation in Jubbulpore, and services are held twice every Sunday. In addition to this there are two self-supporting Hindustani congregations in the city. The total Methodist Christian community numbers 1,050.

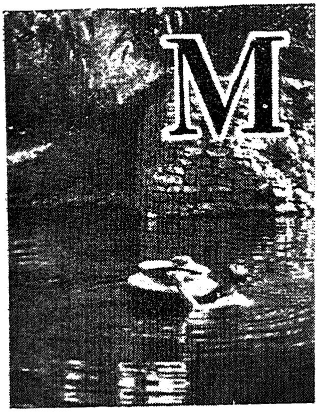
Visitors to the city who would like to see the work of the Methodist Episcopal Church in Jubbulpore are invited to communicate with the Principal, India Methodist Theological College, Jubbulpore, C. P.



World Service Photo.

Methodist Episcopal Church, Jubbulpore.

Madras



MADRAS is the third city in India and the oldest English settlement. The site of Fort St. George was bought in 1630, and the oldest English Church stands where Governor Yale, afterwards founder of Yale University, worshipped. In education Madras stands easily first. Knowledge of English is not confined to the educated, but possessed by many coolies.

With a population of 518,660, Madras has many beautiful public buildings,—the High Court, the Senate House, the new Railway Buildings, Government House, well equipped museums, excellent hospitals, the Victoria Technical Institute, where tourists and visitors buy vast quanties of silver, brass, carved wood, ivory, laces, carpets, and other unique products.

The city has a magnificent artificial harbour, fine broad avenues, the finest Marina Boulevard east of Suez, and a first-class aquarium. There are beautiful public parks and a good Zoo, and the public swimming pool is popular. Madras University includes nine affiliated colleges in the city, and offers courses in Arts, Medicine, Engineering and Law.

Methodist English Church, Vepery

Our first foothold in the city was a Church founded by William Taylor. The building is well-located in a thickly-settled Anglo-Indian neighbourhood.

Methodist Tamil Church, Vepery

A large beautiful building, housing one of the largest Protestant Congregations in Madras.

Methodist Girls' School, Vepery

Valuable property of the W. F. M. S. Seven acres, 176 pupils, substantial buildings, residences of lady missionaries.

Methodist Boys' School, Kilpauk

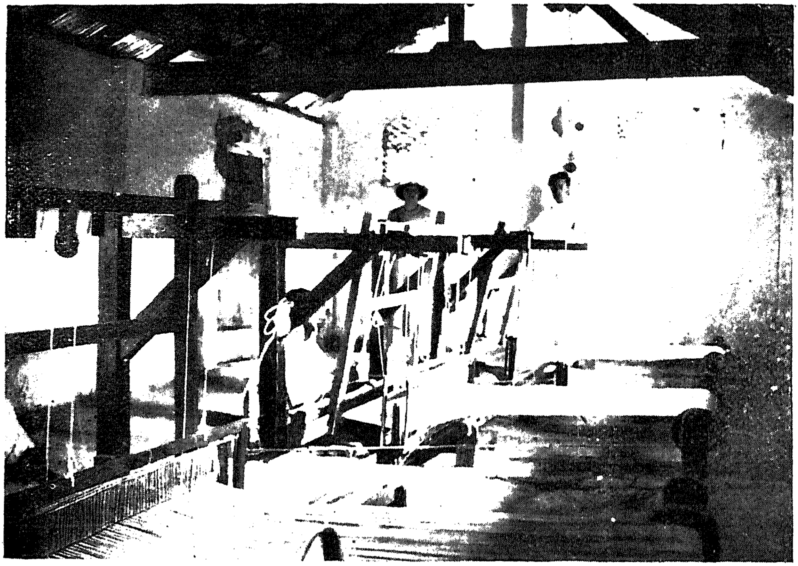
Six acres, 90 boys, weaving by hand-looms taught in addition to regular curriculum. Supervised by resident missionaries.

Methodist Publishing House, Mount Road

Best possible location in city, on principal business street. Printing in four languages,—Tamil, Telegu, Kanarese and English. Binding, process block making, type-casting. A high standard of work is maintained. This press meets needs of an ever-widening circle, from Burma to Bombay and Karachi to Comorin.

Methodist Missionary Residences, Nungumbaukam

The agent of the Methodist Publishing House and the Superintendent of Madras district live here. They are glad to be of service to tourists planning to visit Madras, and can occasionally entertain small parties of travellers at the mission.



Weaving by Hand-Looms.
Methodist Boys' School, Madras.

Bangalore



BANGALORE City is the seat of government for the State of Mysore, the third largest native state in India. A principal place of interest is the handsome Maharaja's palace. The Indian Institute of Science is a research institute for graduate students; founded by the munificent liberality of the well-known Tata family of Parsi merchant Princes, and bids fair to attain a world-wide reputation. The Lal Bagh is a beautiful horticultural garden said to have been laid out in the time of Hyder Ali (1725).

The Cantonment area, assigned to the British Government when the State of Mysore was restored to its Indian Prince, has a large population of retired Anglo-Indians who find the city a congenial place of residence. From a census point of view, Bangalore Civil and Military is the most 'Christian' city in India. Christians form 20.2 per cent. of its population. The cities next in order as to proportion of Christians are Madras, 8 per cent.; Rangoon, 7.8 per cent.; Bombay, 5.8 per cent.; Calcutta, 4.4 per cent.

Episcopal Residence, Bangalore

The residence of Bishop Frank W. Warne, the senior bishop in India, is located at 10A, Miller Road, Bangalore.

Baldwin Boys' High School

Baldwin Boys' High School is one of the three schools in India maintained by the Methodist Episcopal Church for Anglo-Indian boys. The others are at Calcutta and Naini Tal.

Baldwin Girls' High School

This is an institution for the education of Anglo-Indian girls; the enrolment is 125.

Methodist Episcopal Church (English)

The Church is located in Richmond Town, and for years has been the spiritual centre for this part of Bangalore. The children in the boys' and girls' schools also attend worship here.

Kanarese and Tamil congregations are now holding services in the English church but it is hoped soon to have their own building.

Kolar Town

Kolar is ninety-two miles from Bangalore by rail, and an important centre of Methodist work in South India. There is a large Central Kanarese Church capable of seating 1,000 people, often filled to capacity.

Kolar Normal and Training Institute

Is giving about sixty boys training in carpentry and the trades, fitting them for useful citizenship.

Ellen Thoburn Cowen Memorial Hospital

Ministers to the needs of suffering women and children. In connection with the hospital is a Nurses' Training School for the training of young Indian Christian women.



Boy Scouts.
Baldwin Boys' High School, Bangalore.

Wilbur Paul Graff Baby Fold

Provides a home for several score of foundling babies and orphans.

Girls' and Boys' Boarding Schools

In Kolar provide education for Indian Christian youth.

Biblical Training School

Is preparing young men and women for service as Christian workers in the villages.

The Pastor of the Methodist Episcopal Church, Bangalore, welcomes travellers to get in touch with him when they come to the city. He will gladly make arrangements for them to see our work in Bangalore, and to make the trip to Kolar if they wish.

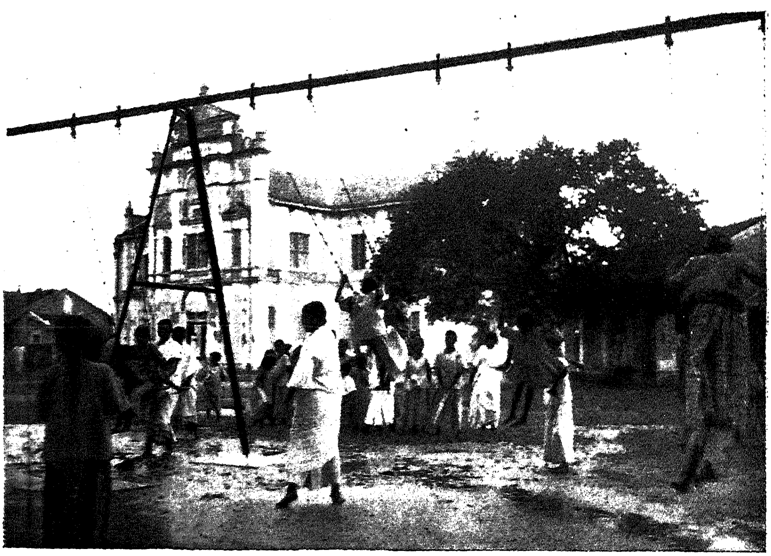


Photo by Miss J. Comstock.

Indian Girls at play at the Methodist School, Madras.

Hyderabad



HYDERABAD is a Mohammedan city, the capital of the largest and most powerful native states in India. The Nizam of Hyderabad holds his dominions under British sovereignty, but he issues his own currency, his own postage stamps, and levies his own customs. His state exceeds in area the whole of New England, and has a larger population than Canada. His is the greatest Mohammedan feudatory state in the world.

The old walled city, lying in the heart of Hyderabad, has a native population of four hundred thousand people. The atmosphere, even in the daytime, is scarcely a friendly one to Europeans, but the sights are well worth visiting. The Char Minar is a striking building in the centre of the walled city, with a tall minaret at each corner. No one is allowed to ascend these minarets, for they overlook the Palace of the Nizam, close by. Just beyond the Char Minar is the Mecca Musjid, or Cathedral Mosque, so called after the mosque at Mecca, from which it is designed. It is capable of accommodating ten thousand worshippers. Outside the old walled city is modern Hyderabad, a beautiful city of wide roads, modern public buildings, with an excellent zoological garden and park.

Six miles from Hyderabad, on a hill higher than the surrounding country, stands the ancient citadel of Golconda, famous since the days of Marco Polo for its fabulous wealth in diamonds and precious stones. The ascent of the hill is made by low broad steps of granite, and around the palace grounds is a granite wall three miles in circumference. From the top of the

hill, one looks down upon the Tombs of Golconda, a majestic group of monuments keeping solemn watch over the great warriors of the past whose bones they cover.

Hyderabad Methodist Church (English)

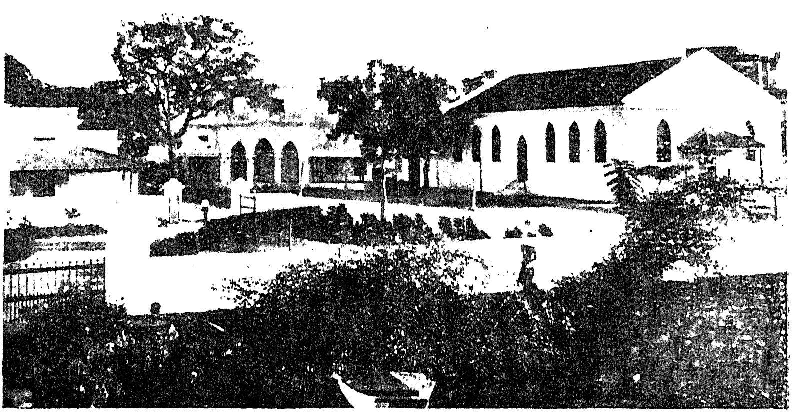
The English church in Hyderabad has a constituency of one hundred people and contributes over a thousand dollars a year to the support of the pastor and the church. The pastor is Superintendent of Methodist work in the Hyderabad district, and is glad to have prospective visitors to the city get in touch with him: Pastor, Methodist Episcopal Church, Hyderabad.

Stanley Girls' High School

Stanley Girls' High School is the only Christian high school for girls in the Nizam's dominions, and the only school of any kind for girls whose mother tongue is not Urdu. It has maintained the unique record of passing more girls in the government examinations than any other school in the dominions. Funds for the playground and science equipment were provided by the graduates of the school. The total enrolment is about 325, of whom 250 are Christian.

Methodist Boys' High School

The school has a splendid equipment in buildings and grounds, and is educating over 200 Indian boys. These boys are demonstrating their abilities as Christian leaders by holding evangelistic meetings in the villages. One lad was instrumental, during the summer holidays, in getting the people of his village to put up a small building which is being used both as a school and chapel.



World Service Photo.

Methodist Boys' High School, Hyderabad.

Historical Statement*



THE Methodist Episcopal Church started its work in India in the year 1856, when William Butler came from America. He selected Oudh and Rohilkhand as the field of effort, and being unable to secure a residence at Lucknow, began work at Bareilly. The Indian Mutiny broke up the work at Bareilly, but in 1858 Lucknow was occupied, and the work of the mission started anew.

By the year 1864 the work had grown to such an extent that it was organised under the name of the India Mission Conference. Additional stations were occupied in Oudh, Rohilkhand, Garhwal and Kumaun, and by the year 1870, the Methodist Episcopal Church had established a work in the Province, both along evangelistic and educational lines, that was to furnish the foundation for the largest and most successful Mission of the Church.

The year 1870 marks the beginning of a new era in the history of Methodism in India. On the invitation of James M. Thoburn, who was already an acknowledged leader in the Mission, the famous evangelist, William Taylor, was invited to India to hold special revival meetings. On his arrival he started his work at Lucknow, but subsequently went to Cawnpore where markedly successful results led to a request from the converts that a Methodist minister be stationed at Cawnpore. The work of the Methodist Episcopal Church had thus far been confined to the territory east of the Ganges, but by reason of this request from Cawnpore, it was carried beyond the Ganges. This was the first step in the process of expansion that has resulted in putting the Methodist Episcopal Church on the map of all Southern Asia. The work of William Taylor, resulting in a spiritual revival in every city he visited, brought together groups of men and women who asked to be organised into churches. Thus there came into existence Methodist congregations in Cawnpore, Bombay, Poona, Calcutta, Secunderabad, Madras, Bangalore, Nagpur and other cities.

*Reprinted from the Supplement to the Discipline of the Methodist Episcopal Church for Southern Asia, 1924.

This was what changed the course of Methodism in India and led our Church out of its provincial boundaries and made us a national factor.

In 1873 the churches established by William Taylor were organised into the "Bombay-Bengal Mission." The next step in the development of our Church in India was taken in 1876, when the "South India Conference" was organised, taking in all the territory outside the bounds of the original upper India field. This was followed in 1886 by the organisation of the Bengal Conference, and by 1892 the work had so far expanded that the Bombay Conference and the North-West India Conference were set apart. In 1904 the field was again sub-divided by the organisation of the Central Provinces Mission Conference, which was followed by setting the work of Burma apart by organising as a Mission Conference. In 1921 two new Annual Conferences, namely, Lucknow and Gujarat, were brought into existence, and the final division of the field was made in 1924 when the Indus River Conference was organised. Thus in sixty years, from 1864 to 1924, the one Conference in India had grown into ten covering the whole of Southern Asia.*

But while the work in India itself had been growing so rapidly, the work of the Methodist Episcopal Church had also spread far beyond the bounds of India. Under the leadership of James M. Thoburn, Burma was entered in 1879, where John E. Robinson became the pioneer missionary, and in 1885 the work in Malaysia was begun by the establishment of a Mission at Singapore. The pioneer in Singapore was William F. Oldham. But this was not the limit of expansion. In 1899 when the Philippines came into the possession of the United States of America, the far-sighted James M. Thoburn promptly entered Manila and established the work of our Church in those islands. Here another of India's missionaries, Homer C. Stuntz, became one of the great pioneer workers.

Between the years 1871 and 1900, the Methodist Episcopal Church, from being a mere provincial organisation with a dozen mission stations, became a great national church throughout Southern and South-Eastern Asia, with work carried on in twelve languages extending from Manila to Karachi and from Lahore to Madras. In the same period the Christian community had increased from 1,835 to 111,654.

No more romantic chapter can be found in the annals of missionary work than this that tells of such phenomenal expansion and growth under the blessing and guidance of God.

---

*In December, 1925, the Hyderabad Conference was organised, covering some of the territory formerly included in South India, making eleven annual conferences.

The year 1870 is remarkable in our history for another reason. It was the year that marked the arrival of the first missionaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Two young ladies arrived that year: Isabella Thoburn, to start her wonderful work of education among India's girls and women; and Clara Swain, to inaugurate our medical work among the women of this land, being the first lady doctor to undertake such work in India. It was fitting that the first missionaries of the Woman's Foreign Missionary Society should come to India, for Mrs. Lois S. Parker, who with her husband, Edwin W. Parker, had come to India, in 1859, became the leading spirit in the organisation of the Woman's Society in Boston, U. S. A., in 1869. The growth of the work supported by our Woman's Foreign Missionary Society has kept pace with that conducted by our Board of Foreign Missions, and in all lines of missionary endeavour has met with remarkable success.

The work of the Methodist Episcopal Church in India has emphasized some departments of missionary endeavour more than others, but has been wide in its scope from the beginning. Evangelistic, educational, medical, literary, industrial lines have all been followed up vigorously, and our field has not been limited to any particular class of people. We were, however, early led into an evangelistic work in the villages of Northern India that resulted in the baptism of large numbers of people from among the "depressed" classes. Thus started our "Mass Movement" work, which has brought several hundreds of thousands of converts into our Church in the rural areas. During the last twenty years the Methodist Episcopal Church has baptised six hundred thousand of these people, but even so, has been able to receive only a fraction of those who were willing to be baptised and throw in their lot with Christianity. In this Mass Movement work God has granted to our Church a very large place of leadership, but the opportunities demand of us larger resources, more missionaries and Indian evangelists, a more adequate educational work in the villages, and a more consistent and vigorous policy.

The Methodist Episcopal Church has been fortunate in the leadership granted it in India. The zeal and foresight of the founder, William Butler, was followed by the daring faith and statesmanship of James M. Thoburn, the energy and practical wisdom of E. W. Parker, and the devotion, vision, and versatility of scores of others who in the various parts of India gave themselves with unremitting toil to the tasks of the Church. Nor should we fail to mention the devoted labours and Christian spirit of the ever-increasing number of Indian men and women who in the ministry and among the laity, have given themselves with faith and

courage to the tasks of the Kingdom. Beginning with the saintly and enthusiastic zeal of Joel Janvier who was loaned to us by the American Presbyterian Mission when William Butler started his work, our Indian brethren and sisters have borne the heat and burden of the day in Christ's vineyard in India to their great credit, and to the glory of their Lord. The Methodist Episcopal Church in this land has indeed been blessed in the type and number of its Indian workers.

Indian Methodism's episcopal leadership has been developed on the field itself. Of the nine men who have been elected Bishops for India, eight have seen missionary service on the Indian Mission Field. In 1888, James M. Thoburn became the first Missionary Bishop for the Methodist Episcopal Church in India. In 1900 Edwin W. Parker and Frank W. Warne were elected for India, and in 1904 William F. Oldham and John E. Robinson. In 1912 John W. Robinson was elected, and in 1920 Frederick B. Fisher and H. Lester Smith. In 1924 came the election of Brenton T. Badley. Of all these, only Bishop Smith came to India from the Home Base.

The Methodist Episcopal Church in India has always believed that its largest usefulness depended on adjusting itself in every possible way to indigenous conditions on this field. As a consequence our missionaries here saw very early in our history the need of a "District Conference." The idea was adopted and the success was so signal that the General Conference afterwards put the District Conference into the regular machinery of the Church. The same thing happened when in 1885 Indian Methodism brought into existence the Central Conference. By 1920 the value of this addition to our ecclesiastical organisation had been recognised, and the General Conference arranged for organising Central Conferences in each of Methodism's great mission fields. And now, a third piece of India's missionary machinery is demonstrating its value on the field, *viz.*, the Executive Board. Meantime we are seeking in Southern Asia to develop our work in keeping with the great indigenous developments and national movements of the present time. To give the Indian spirit and genius the best possible opportunity of expressing itself is a definite policy of the Methodist Church in this field. From the beginning our aim has not been to perpetuate a "Mission," but to establish a Church,—a Church that shall combine the best that the West can bring and the best that the East can give, to the glory of God and the establishment of His kingdom on earth.

Many years ago the Methodist Episcopal Church in India got a vision of the need and possibility of organising a Home Missionary Society in order to carry on a missionary work within its own borders by means of

an indigenous agency and the use of funds collected in this country. This resulted in bringing into existence the "Desi Missionary Society" in the upper India field. After several years, there came a wider vision of a missionary work *by* Indians *for* India, organised so as to take in all the conferences. This resulted in the organisation, in 1920, of our Board of Home and Foreign Missions, with Indians as its office-bearers, directed by a Board composed of both Indian men and women. The first Corresponding Secretary was the Rev. Dr. Jashwant Rao Chitambar with Mrs. Nathaniel Jordan as the first Recording Secretary, and the field chosen was Bhabua in the Province of Bihar. Rev. W. H. Soule, a member of the Central Provinces Conference, was appointed the first missionary, and a very promising work has been opened up, with Bhabua as headquarters. On the resignation of Dr. Chitambar from the Secretaryship in 1924, Mr. Nolin K. Mukerji, a layman of outstanding ability in our church, and a grandson of Joel Janvier, Methodism's first Indian minister, was elected Corresponding Secretary. The work in and around Bhabua is making encouraging progress, and with the larger support that the future promises, a more extensive work can be undertaken. This beginning is only an indication of what the Indian Church looking upon the ripening fields throughout India, and stirred by the Spirit of God to new missionary endeavour, can accomplish for the salvation of India's millions, to the glory of Christ our Saviour, and Lord.

As the Methodist Episcopal Church goes forward with its work in India, feeling that a new era of vision and achievement has begun, we realise more fully than ever before the unchanging truth of the declaration,—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." In His name have we set up our banners; in Him is our trust.

Interesting Facts*

	All Denominations	Methodist Episcopal
Number of Missionaries in India	5,682	535
Residence stations	920	75
Indigenous workers	48,787	9,126
Organised congregations	7,837	258
Church constituency	2,242,798	428,436
Sunday Schools	18,444	6,463
Teachers and pupils	686,290	211,386
Contributions raised in India	$985,660	$262,952
Mission Schools	15,855	1,835
Students enrolled	648,806	50,931
Mission Colleges	37	2[1]
Students enrolled	11,605	570
Theological and Bible Schools	107	18
Students enrolled	2,534	437
Missionary doctors	297	12
Full time nurses	229	8
Hospitals	252	7
Dispensaries	511	20
Total treatments	4,691,088	117,924
Mission Medical Schools	3	0[2]
Students enrolled	187	
Mission Nurses' Training Schools	19	2
Students enrolled	183	36
Orphanages	154	12
Number of inmates	7,960	1,010
Leper Asylums	62	5
Number of inmates	2,778	184
Schools for defectives	10	1
Number of pupils	429	6

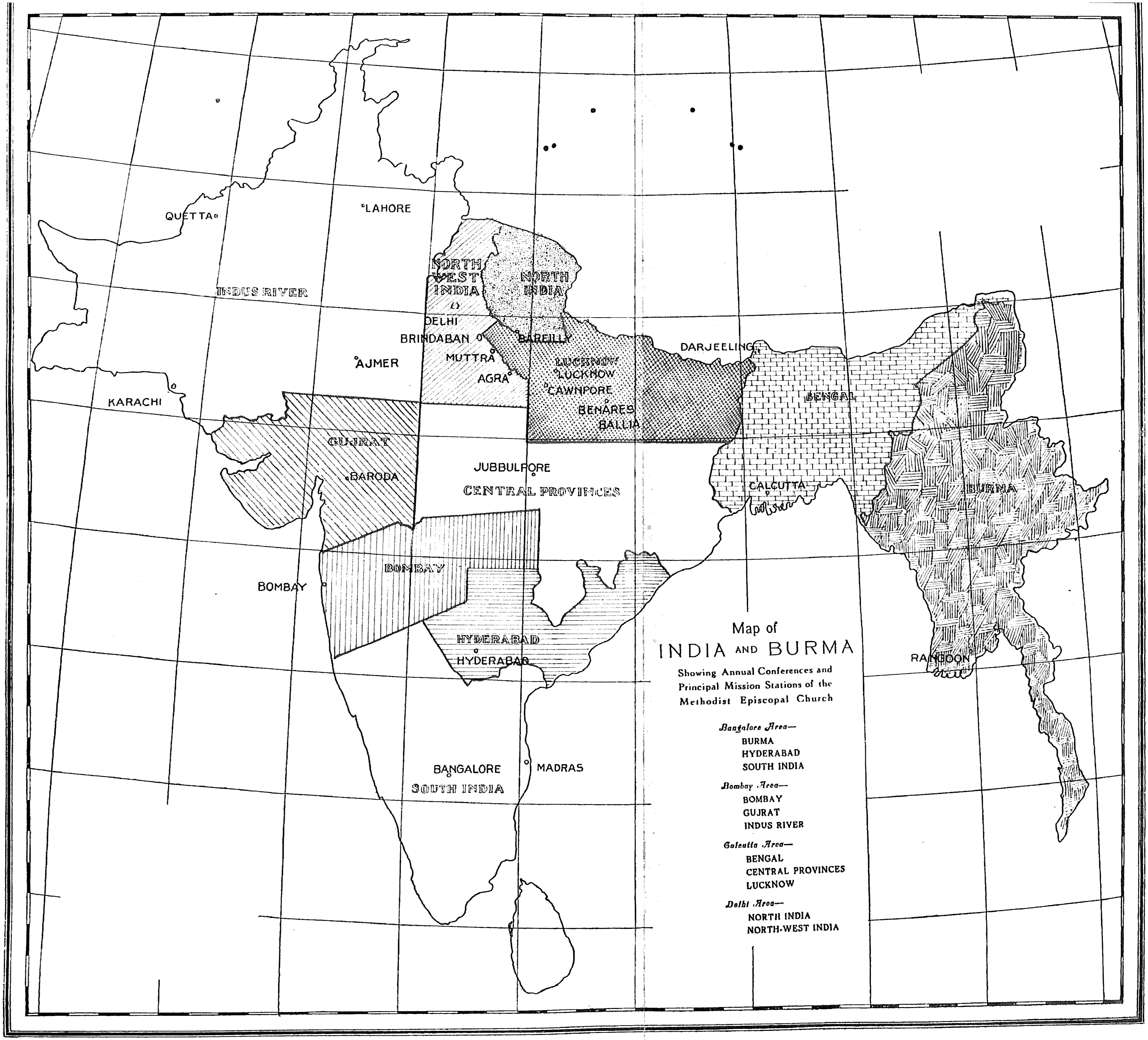
Methodist Institutions

Publishing Houses	2
Church Buildings	296
Value of Churches	$699,308
Parsonages	686
Value of Parsonages	$571,597
Missionary Residences	106
Value of Missionary Residences	$502,649
Value of Schools, Hospitals, Publishing Houses, etc.	$3,513,394
Value of all W.F.M.S. Property	$1,649,249

*Protestant Statistics only. Selected from World Missionary Atlas, 1925, by George Allen Odgers.

1 Also co-operating in support of Madras Women's College and Forman Christian College, Lahore.

2 Assists in support of Vellore Medical College.


QUETTA
LAHORE
INDUS RIVER
NORTH WEST INDIA
NORTH INDIA
DELHI
BRINDABAN
BAREILLY
MUTTRA
AJMER
AGRA
LUCKNOW
LUCKNOW
CAWNPORE
BENARES
BALLIA
DARJEELING
KARACHI
BENGAL
GUJRAT
BARODA
JUBBULPORE
CENTRAL PROVINCES
CALCUTTA
BURMA
BOMBAY
BOMBAY
HYDERABAD
HYDERABAD
RANGOON
BANGALORE
MADRAS
SOUTH INDIA
Map of
INDIA AND BURMA
Showing Annual Conferences and Principal Mission Stations of the Methodist Episcopal Church
Bangalore Area—
BURMA
HYDERABAD
SOUTH INDIA
Bombay Area—
BOMBAY
GUJRAT
INDUS RIVER
Calcutta Area—
BENGAL
CENTRAL PROVINCES
LUCKNOW
Delhi Area—
NORTH INDIA
NORTH-WEST INDIA

BANGALORE AREA.



Bishop Francis W. Warne,
10A, Miller Road, Bangalore, India.

BURMA.

Board of Foreign Missions.

Baldwin, De Witt C., M. E. Mission, Rangoon.
Baldwin, Mrs. Edna A., M. E. Mission, Rangoon.
Bovard, M. Y., 2, Lancaster Road, Rangoon.
Boyles, James R., Methodist Mission, Pegu.
Boyles, Mrs. Marie W., Pegu.
Clare, Maurice A., M. E. Mission, Syriam, Burma.
Clare, Mrs. Elsie B., M. E. Mission, Syriam, Burma.
Jones, Benjamin M., 25, Creek Street, Rangoon.
Jones, Mrs. Luella R., 25, Creek Street, Rangoon.
Olmstead, Clarence E., Thongwa.
Olmstead, Mrs. Katharine L., Thongwa.
Riggs, Clarence H., 34, Creek Street, Rangoon.
Riggs, Mrs. Blanche S., 34, Creek Street, Rangoon.

Woman's Foreign Missionary Society.

Doddridge, Ethel V., 1, Lancaster Road, Rangoon.
Ebersole, Stella, Thongwa.
Kintner, Lela, Thandaung.
Mellinger, Roxana, Rangoon.
Power, Elsie May, 25, Creek Street, East Rangoon.
Reid, Mabel J., Rangoon.
Smith, Sadie M., Pegu.
Stockwell, Grace L., Thongwa.
Stouffer, Edith J., 25, Creek Street, Rangoon.

HYDERABAD.

Board of Foreign Missions.

Anderson, Karl E., P. O. Bidar, Deccan.
Anderson, Mrs. Emma W., P. O. Bidar, Deccan.
Garden, George B., M. E. Mission, Hyderabad, Deccan.
Garden, Mrs. Elsie Simester, M. E. Mission, Hyderabad, Deccan.
Knight, Herbert W. (M.D.), Methodist Hospital, Bidar.
Knight, Mrs. Katharine A., Methodist Hospital, Bidar.

Woman's Foreign Missionary Society.

Dodd, Stella L., Sironcha, C.P.
Fisher, Fannie F., Bidar.
Jonte, Louise Mae, Bidar.
Low, Nellie, Vikarabad, Deccan.
Metsker, Mary K., Sironcha, C.P.
Otto, Violet L., Hyderabad, Deccan.
Simonds, Mildred, Vikarabad, Deccan.
Simpson, Mabel E., Sironcha, C.P.
Wells, Elizabeth J., Hyderabad, Deccan.

HYDERABAD.

Noyes, Harold G. (M.D.), Crawford Memorial Hospital, Vikarabad, Deccan.
Noyes, Mrs. Bessie La R. (R.N.), Crawford Memorial Hospital, Vikarabad, Deccan.
Perkins, Judson T., Hyderabad, Deccan.
Perkins, Mrs. Delia S., Hyderabad, Deccan.
Ross, Marcellus D., Vikarabad, Deccan.
Ross, Mrs. Anne S., Vikarabad, Deccan.

SOUTH INDIA.

Board of Foreign Missions.

Buttrick, John B., Methodist Episcopal Church, Madras.
Buttrick, Mrs. Mary P., Methodist Episcopal Church, Madras.
Camp, Cecil L., Raichur.
Camp, Mrs. Alice H., Raichur.
Coates, Alvin B., M. E. Mission, Gokak Falls.
Coates, Mrs. Olive B., M. E. Mission, Gokak Falls.
Dibble, Paul G., M. E. Mission, Madras.
Dibble, Mrs. Marie L. B., M. E. Mission, Madras.
Gabel, Clayton E., Gulbarga.
Gabel, Mrs. Alice H., Gulbarga.
Garden, Joseph H., Belgaum.
Garden, Mrs. Frances B., Belgaum.
Gray, Walter G., Richmond Town, Bangalore.
Gray, Mrs. Florence H., Richmond Town, Bangalore.
Harris, John D., Belgaum.
Harris, Mrs. Alice B., Belgaum.
Hilmer, Henry F., Kolar Town, Mysore.
Hilmer, Mrs. Matilda H., Kolar Town, Mysore.
King, William L., 19, Mount Road, Madras.
King, Mrs. Sara H., 19, Mount Road, Madras.
Kingham, James J., P. O. Cathedral, Madras.
Kingham, Mrs. Grace W., P. O. Cathedral, Madras.
Olson, Zenas A., Bangalore.
Olson, Mrs. Aetna E., Bangalore.
Seamonds, Earl A., Belgaum.
Seamonds, Mrs. Y. E. S., Belgaum.

Woman's Foreign Missionary Society.

Beale, Elizabeth M., Kolar.
Comstock, Joy, 2, Ritherdon Road, Vepery, Madras.
Garden, Frances, Methodist Mission, Bangalore.
Griffin, Alta, Kolar.
Hoffman, Thekla A., Kolar.
Lewis, Margaret D. (M.D.), Madras.
Maskell, Florence W., Gokak Falls.
McCann, Elizabeth, 2, Ritherdon Rd., Madras.
Morehouse, Edith T. (M.D.), Kolar.
Morrow, Julia E., Gulbarga.
Rexroth, Emma K., Belgaum.
Robinson, Muriel E., Bangalore.
Robinson, Ruth E., Bangalore.
Wilson, Retta, Kolar.
Warne, Edith M., Bangalore.

BOMBAY AREA.



Bishop Brenton Thoburn Badley,
Baroda Residency, Baroda.

BOMBAY.

Board of Foreign Missions.

Aldis, Stedman. Puntamba, Berar, Bombay.
Aldis, Mrs. Ethel F., Puntamba, Berar, Bombay.
Collier, William B., Basim. Berar.
Collier, Mrs. Ruth H., Basim, Berar.
Hill, Charles B., M. E. Mission, Ajmer.
Hill, Mrs. Glendora G., M. E Mission, Ajmer.
Lightfoot, Le Roy, M. E. Mission, Bombay.
Lightfoot, Mrs. Grace S., M. E. Mission. Bombay.
Parker, Albert A., 55, Rest Camp Road, Jubbulpore.
Parker, Mrs. Luetta O., 55, Rest Camp Road, Jubbulpore.
Richards, Arthur, Bowen Memorial Church, Apollo Bunder, Bombay.
Richards. Mrs. Jessie D., Bowen Memorial Church, Apollo Bunder. Bombay.
Stephens, William H., Poona.
Stephens, Mrs. Anna T., Poona.
Warner, Ariel N., Nagpur.
Warner, Mrs. Helen L., Nagpur.
Wood, Clarence L., M. E. Mission. Igatpuri.
Wood, Mrs. Amber T., M. E. Mission, Igatpuri.
Wood, Frederick, Taylor Memorial Church, Clare Road, Byculla, Bombay.
Wood, Mrs. T., Taylor Memorial Church, Byculla, Bombay.

Woman's Foreign Missionary Society.

Abbott, Anna Agnes, Basim, Berar.
Austin, Laura F., Club Back Road. Byculla, Bombay.
Blasdell, Jennie A., Nagpur.
Corner, Sula Marie, Nagpur.
Elliott, Bernice E., Club Back Road, Byculla, Bombay.
Holder, Edna, Telegaon, Bombay.
Masters, Florence F., Club Back Road, Byculla, Bombay.
Manchester, Ruth C., Isabella Thoburn College, Lucknow.
Sutherland, May E., Puntumba.

GUJARAT.

Board of Foreign Missions.

Bisbee, Royal D., Baroda Residency.
Bisbee, Mrs. Pearl G., Baroda Residency.
Corpron, Alexander (M.D.), Nadiad.
Johnson, Edward S., Godhra.
Johnson, Mrs. E. S., Godhra.
Lampard, John, Nadiad.
Lampard, Mrs. Susan H., Nadiad.
Templin, Leslie G., Baroda Camp.
Templin, Mrs. Eloise M., Baroda Camp.
Young, Almon P. Boys' School, Nadiad.
Young, Mrs. Hazel S., Boys' Hostel, Nadiad.

Woman's Foreign Missionary Society.

Bailey, M., Baroda.
Ferris, Phœbe A. (M.D.), Baroda Residency.
Hannah, Mary L., Baroda Residency.
Heist, Laura, Baroda Residency.
Morgan, Cora L., Godhra.
Nelson, Dora L., Godhra.
Precise, Myrtle, Baroda Residency.
Precise, Pearl, Godhra, Panch Mahals.
Richards, E., Baroda Residency.
Rigg, B., Nadiad.
Shaver, I., Baroda Residency.
Turner, Elizabeth J., Nadiad.

INDUS RIVER.

Board of Foreign Missions.

Eldridge, George T., Methodist Mission, Ajmer.
Eldrige, Mrs. Harriet F., Ajmer.
Grey, Arthur L., Sheikh Mandah, Baluchistan.
Keislar, Mott, 3, Warris Road, Lahore.
Keislar, Mrs. Edna B. (M.D.), 3, Warris Road, Lahore.
Paustian, Paul W., Forman Christian College, Lahore.
Paustian, Mrs. Cornelia M., Lahore.
Pitt, Malcolm S., 55, Rest Camp Road, Jubbulpore, C. P.
Rugg, Earle M., Phulera, Ajmer.
Rugg, Mrs. Ellen M. F., Phulera, Ajmer.
Stuntz, Clyde B., Methodist Mission, Lahore.
Stuntz, Mrs. Florence W., Lahore.
Thompson, George B., Garden Road, Karachi.
Thompson, Mrs. Vivian Shute, Garden Road, Karachi.

Woman's Foreign Missionary Society.

Bunger, Frances M., Tilaunia, Rajputana.
Christensen, Lydia D., Lahore.
Fernstrom, H. G., Tilaunia, Rajputana.
Holman, Charlotte T., Hissar.
Kehm, Alta P., Lahore.
Kipp, Cora I. (M.D.), Tilaunia, Rajputana.
Kipp, Julia I., Tilaunia, Rajputana.
Lawson, Ellen L., Ajmer.
Mathew, Helen, Tilaunia, Rajputana.
Mason, Inez D., Isabella Thoburn College, Lucknow.
Nelson, Caroline C., Ajmer.
Nelson, E. Lavinia, Ajmer.
Palmer, Ethel M., Lahore.
Riste, Rose (M.D.), Tilaunia, Rajputana.
Truckenviller, Irene, Lahore.

CALCUTTA AREA.



Bishop Frederick Fisher,
3, Middleton Street, Calcutta.

BENGAL.

Board of Foreign Missions.

Archibald, C. H., 52, Tangra Road, Calcutta.
Archibald, Mrs. Lillie L., 52, Tangra Road, Calcutta.
Byers, W. P., Tamluk, Bengal.
Byers, Mrs. Charlotte F., Tamluk, Bengal.
Gibbons, R. S., 72, Corporation Street, Calcutta.
Gibbons, Mrs. Dorothy, 72, Corporation Street, Calcutta.
Griffiths, W. G., Jubbulpore, C. P.
Griffiths, Mrs. Mabelle E., Jubbulpore, C. P.
Henderson, G. S., Seamen's Mission, Kidderpore, Calcutta.
Lee, Mrs. Ada J., 13, Wellington Square, Calcutta.
Manley, D. H., 3, Middleton Street, Calcutta.
Manley, Mrs. Cora M. (nurse), 3, Middleton Street, Calcutta.
Mueller, Walter, 3, Middleton Street, Calcutta.
Odgers, George A., 72, Corporation Street, Calcutta.
Odgers, Mrs. Doris, 72, Corporation Street, Calcutta.
Schanzlin, Gottlieb, Bolpur, Bengal.
Schanzlin, Mrs. Elsie D., Bolpur, Bengal.
Smith, Harold J., 151, Dharamtolla Street, Calcutta.
Smith, Mrs. Lillian A., 151, Dharamtolla Street, Calcutta.
Swan, Henry M., Mount Hermon, Darjeeling.
Swan, Mrs. Edna L., Mount Hermon, Darjeeling.
Williams, F. G., Ashabaree, Asansol, Bengal.
Williams, Mrs. Irene H., Ashabaree, Asansol, Bengal.

Woman's Foreign Missionary Society.

Adams, Lois, Pakaur, Bengal.
Bacon, Nettie, Isabella Thoburn College, Lucknow.
Barber, Emma, Mount Hermon, Darjeeling.
Beeken, Mrs., 150, Dharamtolla Street, Calcutta.
Carpenter, Mary, Asansol, Bengal.
Carr, Rachel, Pakaur, Bengal.
Collins, Irma, 152, Dharamtolla Street, Calcutta.
Eddy, Mabel, 150, Dharamtolla Street, Calcutta.
Engberg, Mrs. Lila, Mount Hermon, Darjeeling.
Field, Ruth, 152, Dharamtolla Street, Calcutta.
Gates, Mrs. Violet, Mount Hermon, Darjeeling.
Hughes, Pearl, 152, Dharamtolla Street, Calcutta.
King, Winifred, Mount Hermon, Darjeeling.
Kinzly, Katherine, Bolpur, Bengal.
Madden, Pearl, 3, Middleton Street, Calcutta.
Pierce, Mildred, Pakaur, Bengal.
Smith, Mrs. F. B., Mount Hermon, Darjeeling.
Stahl, Miss C. J., Mount Hermon, Darjeeling.
Swan, Beulah, Pakaur, Bengal.
Welles, Doris, 150, Dharamtolla Street, Calcutta.

CENTRAL PROVINCES.

Board of Foreign Missions.

Abbott, David G., Raipur, C.P.
Abbott, Mrs. Martha D., Raipur, C.P.
Auner, Orval M., Khandwa, C.P.
Auner, Mrs. Nellie W., Khandwa, C.P.
Campbell, Frank D., Jagdalpur, Bastar State.
Campbell, Mrs. Ada G., Jagdalpur, Bastar State.
Felt, Frank R. (M.D.), Jubbulpore, C.P.
Felt, Mrs. Nettie H., Jubbulpore, C.P.
Guse, Carl F. H., Jubbulpore, C.P.
Guse, Mrs. Anna E., Jubbulpore, C.P.
Lanham, John W., 120, Civil Lines, Jubbulpore, C.P.
Lanham, Mrs. Daisy W., 120, Civil Lines, Jubbulpore, C.P.
Sikes, Walter E., M. E. Mission, Narsinghpur, C.P.
Sikes, Mrs. Jane Wood, M. E. Mission, Narsinghpur, C.P.
Williams, Thomas, Baihar, C.P.
Williams, Mrs. Thomas, Baihar, C.P.

Woman's Foreign Missionary Society.

Clinton, E. Lahuna, Jubbulpore, C. P.
Colony, Lucile, Jubbulpore, C. P.
Crouse, Margaret D., Khandwa, C. P.
Daubendiek, Letha I., Jubbulpore.
Gould, Olive L., Jubbulpore.
Hall, Dorcas, Jubbulpore.
Holland, Mrs. Alma H., Raipur.
Lauck, Ada J., Jagdalpur, Bastar State.
Kehoe, Katherine, Balaghat, C. P.
Richardson, Faith, Raipur, C. P.
Ruggles, Ethel E., Burhanpur.
Schlemmer, Hildegard M., Jubbulpore.
Sweet, Mary E., Khandwa, C. P.
Eno, Enola, Isabella Thoburn College, Lucknow.
Wallace, Margaret, Isabella Thoburn College, Lucknow.

LUCKNOW.

Board of Foreign Missions.

Badley, Theodore C., 37, Cantonment Road, Lucknow.
Badley, Mrs. Clara N., 37, Cantonment Road, Lucknow.
Calkins, Harvey R., Chand Bagh, Lucknow.
Calkins, Mrs. Ida Von H., Chand Bagh, Lucknow.
Insko, Myron O., Methodist Publishing House, Lucknow.
Insko, Mrs. Amelia A., Methodist Publishing House, Lucknow.
Mumby, Edward W., Lucknow Christian College, Lucknow.
Mumby, Mrs. Margaret S., Lucknow Christian College, Lucknow.
Perrill, Fred. M., Ballia, U. P.
Perrill, Mrs. Mary V., Ballia, U. P.
Pickett, J. Waskom, 37, Cantonment Road, Lucknow.
Pickett, Mrs. Ruth R., 37, Cantonment Road, Lucknow.
Porter, Reuben Methodist Church, Lal Bagh, Lucknow.
Porter, Mrs. Lenore E., Methodist Church, Lal Bagh, Lucknow.
Sheets, Herman J., Theological Seminary, Bareilly, U. P.
Sheets, Mrs. Grace B., Theological Seminary, Bareilly, U. P.
Smith, S. Raynor, M. E. Mission, Gonda, U. P.
Smith, Mrs. Geneva J., Gonda, U. P.
Tweedie, Earl R., Lucknow Christian College, Lucknow.
Tweedie, Mrs. Gertrude V., Lucknow Christian College, Lucknow.
Wilkie, James H., 88, Cantonment, Cawnpore.
Wilkie, Mrs. Caroline, 88, Cantonment, Cawnpore.
Wilson, Franklin M., Cawnpore.
Wilson, Mrs. Mary G., Cawnpore.

Woman's Foreign Missionary Society.

Abbott, Edna May, Buxar, Bihar.
Bragg, Jessie A., Cawnpore.
Dalrymple, Marion E., Cawnpore.
Davis, Grace C., Lal Bagh Girls' School, Lucknow.
Davis, Joan, Lucknow.
Eveland, Ruth, Gonda.
Hardsaw, Rosa, Cawnpore.
Hoge, Elizabeth, Gonda.
Hyneman, Ruth E., Arrah, Bihar.
Lawrence, Mabel C., Lucknow.
Moses, Matilda R., Cawnpore.
Price, Mrs. F. B., Lucknow.
Richmond, Mary A., Arrah.
Shannon, Mary E., Isabella Thoburn College, Lucknow.
Smith, Jennie M., Muzaffarpore.
Tirsgaard, Maren M., Arrah.
Whitcomb, J. Caroline, Muzaffarpore.

DELHI AREA.



Bishop John W. Robinson,
12, Boulevard Road, Delhi.

NORTH INDIA.

Board of Foreign Missions.

Branch, M. Wells, M. E. Mission, Moradabad.
Branch, Mrs. May W., Parker High School Hostel, Moradabad.
Busher, Richard C., Philander Smith College, Naini Tal.
Busher, Mrs. Jessie F., Naini Tal.
Core, Lewis A., Budaon, U. P.
Core, Mrs. Mary K., Budaon, U. P.
Hanson, Harry A., Abbie Leonard Rich High School, Shahjahanpur.
Hanson, Mrs. Alice J. D., Sahajahanpur.
Harrington, Burritt C., Lucknow Christian College, Lucknow.
Harrington, Mrs. Charlotte J., Lucknow Centennial School Lucknow.
Jones, E. Stanley, Sitapur, U. P.
Jones, Mrs. Mabel L., Sitapur, U. P.
Hyde, Preston S., Naini Tal.
Hyde, Mrs. Irene M., Naini Tal.
Nave, Julian W., Pauri, Garhwal, U. P.
Nave, Mrs. Eleanor B., Pauri, Garhwal, U. P.
Rockey, Clement D., Moradabad.
Rockey, Mrs. Mary H., Moradabad.
West, John N., Shahjahanpur.
West, Mrs. Irene W., Shahjahanpur.
Zabilka, William, Sitapur, U. P.
Zabilka, Mrs. Sylva McC., Sitapur, U. P.

Woman's Foreign Missionary Society.

Bacon, Edna G., Bareilly.
Bates, Grace M., Sitapur.
Blackstock, Anna, Budaon, U. P.
Blackstock, Constance, Almora, U. P.
Bothwell, Jean B., Moradabad.
Calkins, Ethel M., Moradabad.
Dunton, Dorothy K., Bareilly.
Emery, Phoebe E., Budaon, U.P.
Hardie, Eva M., Moradabad.
Hoath, Ruth, Moradabad.
Kennard, Ada M., Naini Tal.
Kennard, Olive E., Pauri, Garhwal.
Loper, Ida G., Pithoragarh.
Means, Alice, Shahjahanpur.
Means, Mary, Bijnor.
Perrill, Mary Louise, Pithoragarh.
Peters, Jessie I., Almora.
Reed, Mary, Chandag Heights, *via* Almora, U. P.
Sellers, Rue A., Naini Tal.
Shur, Laura, Bareilly.
Stallard, Eleanor B., Bareilly.
Thoburn, Mrs. R. H. C., Isabella Thoburn College, Lucknow.
Vickery, Loraine L., Bareilly.
Warrington, Ruth A., Hardoi.
Waugh, Nora Bell, Naini Tal.
Wright, Laura S., Pilibhit, U. P.

NORTHWEST INDIA.

Board of Foreign Missions.

Aldrich, Floyd C., Aligarh.
Aldrich, Mrs. Annie H., Aligarh.
Baker, Benson, Meerut, U. P.

Woman's Foreign Missionary Society.

Ball, Jennie L., Aligarh.
Bohenhouse, Laura G., Aligarh.
Bricker, Mary E. (R.N.), Brindaban.

NORTHWEST INDIA.

Baker, Mrs. Ida V., Meerut, U. P.
Clemes, Stanley W., 4, Battery Lane, Delhi.
Fleming, Robert P., Philander Smith College, Naini Tal.
Fleming, Mrs. Lily Haegert, Philander Smith College, Naini Tal.
Forsgren, Carl O., Methodist Publishing House, Lucknow.
Henninger, Frank E., Sonepat (near Delhi).
Henninger, Mrs. Lucile B., Sonepa (near Delhi).
Jones, Lucian B.. Boys' Industrial School, Aligarh.
Jones, Mrs. Nellie R., Aligarh.
Rankin, Robert C., Lucknow Christian College, Lucknow.
Rankin, Mrs. May S., Lucknow Christian College, Lucknow.
Robertson, John T., Roorkee, U. P.
Robertson, Mrs. Amelia, Roorkee, U. P.
Templin, Ralph, Madison Avenue Boys' School, Meerut.
Tuck, Ernest E., Muttra, U. P.
Clancy, M., Adelaide, Muttra
Donohugh, Emma E., Ghaziabad.
Everly, Garnet M., Muttra.
Farmer, Ida Amelia, Muttra.
Forsyth, Estella M., Ghaziabad.
Greene, Lily D., Delhi.
Hoffman, Carlotta E., Roorkee.
Holman, Sarah C., Agra.
Justin, Catherine L., Isabella Thoburn College, Lucknow.
Klingeberger, Ida M., 3, Commission Lane, Delhi.
Lawson, Anne E., Mussoorie.
Livermore, Melva A., Bulandshahr.
McNight, Isabel, Meerut.
Moss, Loma R., Muttra.
Porter, Eunice (R.N.), Brindaban.
Okey, Mary C., Aligarh.
Tower, Rita B. (M.D.), Brindaban.
Wood, H. O., Muttra.

Designed and Printed by
The Calcutta Chromotype Co.
52/3 Bowbazar Street, Calcutta